

SILVER JUBILEE NUMBER

NEW SERIES

Vol. XL, No. 12

**THE
CLERGY REVIEW**

DECEMBER, 1955

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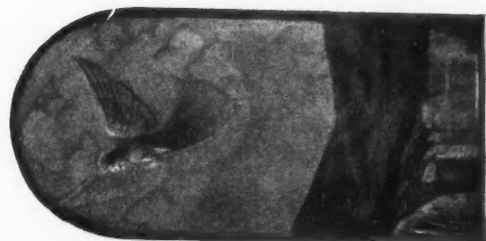
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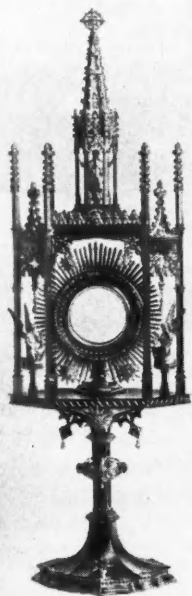
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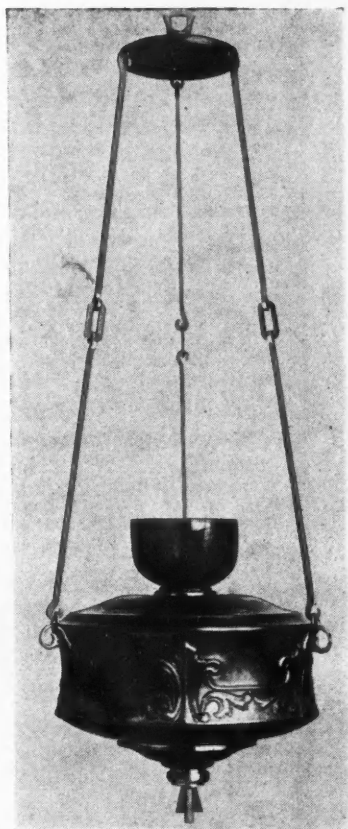
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The CLERGY REVIEW

NEW SERIES VOL. XL No. 12 DECEMBER 1955

THE SILVER JUBILEE OF THE CLERGY REVIEW

BY the merest chance I discovered in an old book today a long-forgotten Press photograph. It is dated 29 May 1929, and represents the Catholic Headmasters in conference at Upholland. In that photograph is the picture of Canon Myers, then President of Old Hall, and of Father T. L. Williams, M.A., then President of Cotton College. In the previous year Archbishop Downey had been consecrated for the See of Liverpool, and a few months later Father Williams was to become Archbishop of Birmingham. I imagine that Mr Dean, the then editor of *The Universe*, must have been at the conference covering it for his paper. He was certainly present when at a special meeting of the Headmasters Archbishop Downey announced Sir Martin Melvin's intention to establish a REVIEW for the Clergy.

A little later we had another meeting at Oscott where it was decided that Mgr Myers and I were to be joint editors of the REVIEW. He was at Old Hall and I was at Upholland, so we fairly well divided the country. We were old friends, and the partnership worked quite smoothly from the start. Indeed we had often discussed the possibility of such a periodical when we were together at St Edmund's.

The aims of the REVIEW were stated in an editorial of the first issue. This appeared in January 1931, so that with this number THE CLERGY REVIEW achieves its silver jubilee—an occasion which calls for the heartiest congratulations to the present editor and proprietors. From the beginning all the heads of colleges expressed sympathetic interest. Archbishop Downey was Chairman of the Editorial Board (which after the first two occasions at Upholland and at Oscott never met again!) and wrote the first article. But nobody else took so great and inspiring a part in the new venture as did Herbert Dean. The editors conferred with him at the *Universe* office and carefully worked out the format of the magazine at his club and arranged its various features.

We were warmly encouraged by the Hierarchy and the heads of Seminaries and Religious Houses. But, of course, it was not all encouragement; there were not wanting those who prophesied that the first number would never appear, and when in due course it did appear the students of one venerable institute of learning promptly dubbed the new baby "The Yellow Peril".

Indeed, the cover design was yellow; we had taken much pains over its selection, but we quickly changed it when we realized that its principal feature was the swastika—which in 1931 was not very popular! But the general make-up of the REVIEW remained almost unchanged until 1937, when Sir Martin Melvin determined that he could not continue to finance the magazine at such a cost. Expenses had to be cut. We tried to preserve the general character of the REVIEW, but instead of three or four main articles we had henceforward only one in each number.

By that time Archbishop Myers had become Auxiliary of Westminster and Cardinal Hinsley decided that the Archbishop had too much diocesan work to permit of the continuance of his editorship. The number of subscriptions fell as a result of these changes, and it seemed only too likely that the REVIEW would fail altogether.

But by the end of that year Messrs. Burns Oates and Washbourne took over from *The Universe* and at once the old standards were restored. Whereas the whole of the 1937 production is compressed in one volume, that of 1938 shows a return to the two substantial volumes a year. Mr Denis Gwynn and Lord Clonmore were enthusiastic supporters. They at once changed the format to one that more closely resembled that of *The Dublin Review*, and this has been maintained ever since. Mgr John M. T. Barton was a partner in the editorship for about eighteen months during this new period.

In 1939, when I was appointed to the See of Lancaster, I gave up the editorship altogether and it was taken over by Mgr G. D. Smith who had often helped me in the past. Since then the REVIEW has gone from strength to strength until now it celebrates its silver jubilee.

As I nostalgically turn over the pages of the old volumes I

am more than ever surprised at the distinction of the writers whom we were able to get together so quickly and by the quality of the articles that lie between the green half-calf bindings. In the first six numbers we had contributions from Archbishop Downey, Cardinal Bourne, Archbishop Goodier, Archbishop Williams, Abbot Cabrol, Abbot Butler, Father Prummer, O.P., from Mgr Boylan and Dr. Coffey of Maynooth. All the English Seminaries were represented and many Religious Houses. We had, too, contributions from a number of laymen already established as men of letters.

I cannot leave this subject without a special mention of one who was in my opinion the most regular and the most valuable of all our contributors: the late Canon E. J. Mahoney. His initials appear in every number up to the time of his lamented death. When I had relinquished my connexion with the production of the REVIEW, his Questions and Answers were always the first item I read when my monthly copy arrived. In my first years of diocesan administration I found his past contributions (so well indexed by Father W. P. Skehan) a never-failing aid in the solving of problems which a bishop has to face. And I take pleasure in the thought that, whatever may have been the final impulse that determined the publication of his two volumes of *Questions and Answers*, I had myself pressed this course upon him for several years. They are his lasting monument. May his gentle, priestly, gay and erudite spirit rest in peace.

And may THE CLERGY REVIEW flourish for many more lustres, for I am sure that it has proved an invaluable aid to the clergy and has encouraged the spirit of authorship in many gifted writers who made their *début* in its pages.

✠ THOMAS EDWARD,
Bishop of Lancaster

KNOX BIBLE: FINAL EDITION

THE arrival of the definitive edition of Mgr Knox's Bible, which for the first time gives us the whole work within a single pair of covers, is some reminder of the years that have passed since the original announcement was made, in the early spring of 1939, that he was undertaking a translation of the Bible at the request of the Catholic Hierarchy of England and Wales. From the beginning the decision was taken that the version was to be a new one, in no direct dependence upon the Challoner revision of the Douay Bible. In this point it differed markedly from the American Confraternity Edition, on which work had been begun a year or two earlier with the intention of producing a corrected recension of the Douay. Then, towards the end of 1939, the first draft of St Matthew's Gospel was circulated among the members of the committee appointed to assist Mgr Knox in his labours, and, early in 1940, on one of the colder days of an exceptionally cold winter, the committee had its first meeting at the English Martyrs' presbytery, Birmingham. A second meeting took place in August 1941, at Preston, and then in 1944, only about four years after the work had been effectively begun, the provisional edition of the entire New Testament was ready for inspection and comment. A year or so later came the perfected edition "newly translated from the Vulgate Latin and authorized by the Archbishops and Bishops of England and Wales", with a Westminster *Imprimatur* bearing date of 12 October 1945.

Meanwhile, Mgr Knox had been making progress with the Old Testament books, and in an astonishingly short time, less than four years after the publication of the New Testament in its entirety, the two volumes of the Old Testament version "newly translated from the Latin Vulgate by Mgr Ronald Knox at the request of the Cardinal Archbishop of Westminster" were published in the course of 1949. Each of them carried on the title-page the notice: "For Private Use Only." The first (of 739 pages) contained the books from Genesis to Esther; the second (of 863 pages), the books from Job to Machabees—a total of 1604 pages in all, for the Old Testament books alone.

It is hardly necessary here to do more than refer to the many reviewers who, at the time of the books' publication, were enthusiastic in their praise. Dr Wand, until recently Bishop of London, and himself an able translator of *The New Testament Letters*, devoted a lengthy review in the *Sunday Times* of 17 February 1946 to the New Testament volume under the heading "A Good Translation", and declared that the book was, "on any showing, a most notable achievement". Later, he wrote of the translation as a whole: "I know of no modern translation of the Bible that is as good as this." The late Dr C. A. Alington, then Dean of Durham, writing in the *Observer*, decided that the version "is consistently dignified, and often throws light on passages previously obscure, and its notes will be of value both to the learned and to the simple". The *Tablet* reviewer wrote that: "No other translation is so invariably intelligent and the intelligence rings with life." And no reader of them will forget Father Sebastian Bullough's two excellent articles on the Old Testament volumes in the pages of this REVIEW.¹

Yet it is a commonplace that no translation is beyond the reach of improvement, even though it has been made with great care, intelligence and enthusiasm. In his article on "The Revised Version", reprinted from *The Times* in *The Bible To-Day*,² Professor G. R. Driver discusses the various ways in which that version calls for revision at the present time. One aspect of the subject is that "The Revisers did not apparently always ask themselves what they meant by their translations. . . . Did they ask themselves what use a 'bow of brass' [2 Kings xxii, 35] would be, what 'he that speaketh with his foot' [Prov. vi, 13] might mean, or how a man could frighten a driven leaf?" [Job xiii, 25: R.V. has "harass a driven leaf".] After reading considerable parts of Mgr Knox's version I have not detected any obscurities of this type, but it was, none the less, a wise decision to submit the whole work to a thorough revision before issuing it in a definitive form, and it is no sort of secret that a number of Catholic scholars have assisted Mgr Knox with comments on the rendering of the various books, though the responsibility for the final choice of readings must naturally remain his.

¹ June 1949, p. 361; January 1950, p. 11.

² London: Eyre & Spottiswoode, 1955.

The work as it is now published, *The Holy Bible*, has as its sub-title the words: "A Translation from the Latin Vulgate in the light of the Hebrew and Greek originals", and is declared to be "authorized by the Hierarchy of England and Wales, and the Hierarchy of Scotland".¹ It bears the *Imprimatur* of His Eminence the Cardinal, dated 8 December 1954, and in his preface, of St Jerome's day, 1954, the Cardinal states briefly the stages leading up to the Hierarchy's authorizaion of the entire Bible, and continues: "To that authorization the Bishops add, on behalf of the Catholics of this country, their warm commendation and deep gratitude for this splendid work of scholarship and devotion."

In the same paragraph of the preface there is a reference to "certain verbal revisions [that] have been made", and those of us who already possess the Knox Bible in the three volumes of the earlier editions may feel that we are entitled to know exactly what proportion of the work has been altered in the process of revision. At the moment, there are, so far as I am aware, no precise figures on this point, but in all probability this is also true of the Revised Standard Version of 1952, the Revised Version of 1881 and 1885, and other works of this kind. It is open to anybody to make his own collation of the two Knox editions, and, after examining many passages in various parts of the work, my own conclusion is that there is, on the whole, little significant alteration. To take one example out of many, in the first three chapters of Genesis I have found only two real variants. In chapter ii, 7, the 1949 edition read: "... the Lord God ... made man a living soul", whereas in the new edition the reading is: "the Lord God ... made *of* man a living *person*". Again, in verse 10 of the same chapter, the 1949 edition has: "The garden was watered by a river; it came out from the place called the place of Delight", but in the 1955 edition we find: "It came out from *Eden*", and there is a note to explain that: "The Latin here translates the word Eden, as in verse 8 above." Again, the book of Ruth contains a few variants, notably in i, 21, which now reads: "Rich in blessings I left my home, and the Lord has

¹ Printed at the Cambridge University Press for Burns Oates & Washbourne, Ltd. London, 1955. Pp. viii + 903 + 288. Prices: Cloth 30s., lambskin 45s., full Morocco 60s.

brought me back destitute"; and in ii, 17, where the word *virga* was not translated in the 1949 version, and is now rendered as part of the phrase: "... and took her rod to beat out what she had gathered". Similar slight changes and additions to text or notes have been remarked in some parts of Judges, Kings, Jeremias and Ezechiel, but several of the best-known chapters in the Old Testament (for example, Isaias liii and Ecclesiastes xii) appear to be identical in the two editions.

If, then, there has been no very drastic revision of the Old or New Testament books in this new edition, how does it differ from its forerunners? First and foremost, it differs in being even better printed, on thinner paper, and in being contained in a single volume, which weighs, as a complete Bible, very much the same as the lighter of the two Old Testament volumes of 1949! It is true that, to obtain this result, it has been necessary to revert (for it is, in some sense, a reversion) to the older custom of printing a Bible with two columns of type to the page, whereas the earlier editions had the advantage of a single column, in addition to fairly wide margins suitable for the writing of references and notes. The footnotes, too, which were originally in largish type, have now been printed in a smaller and thinner fount. By way of compensation, the cost has been substantially reduced by the use of a single volume, and all the type, whether large or small, is admirably legible.

In his article on the Revised Version that has already been quoted, Professor Driver, who is probably our best Semitic philologist in this country today, praises the American Revised Standard Version for its revisers' willingness to make use of the new knowledge on the Biblical languages, archaeology and history, while he shows very clearly that, on not a few points, they "have missed much that ought to have been incorporated in their revision; they even in places retain what can only be condemned as nonsense" (p. 157). He commends them for producing a translation that "is hardly anywhere if not indeed nowhere, archaistic, stilted or awkward . . ." and continues: "Most important of all, the practice which they have introduced of printing poetry as verse and not confining it to the three books traditionally so printed (Job, Psalms, Proverbs), i.e. in balanced half-lines or lines, is altogether admirable . . ." (p. 159). Some

of us may regret that it has not been found possible in Mgr Knox's definitive edition to adopt this practice, which is becoming more and more common. The late Sir Arthur Quiller-Couch in the tenth lecture *On the Art of Reading*, namely "On Reading the Bible (III)", has pleaded that "this translation of *Job* already belongs to the category of poetry, is poetry, already above metre, and in rhythm far on its way to the insurpassable". He notes how the rhythm of the Vulgate of *Job* xxxvi, 26, is uplifted by the poem:

*Ecce, Deus magnus vincens scientiam nostram; numerus annorum
ejus inaestimabilis!*

He rightly censures a well-meaning attempt by a nameless Scot, whose version was published at Falkirk in 1869, to render the great chapter on wisdom (*Job* xxviii) into rhyming verse, but he notes that, in such a version as that printed by Professor R. G. Moulton in *The Modern Reader's Bible*, "our English rhythm swings and sways to the Hebrew parallels".¹

Perhaps the contrast between a version arranged rhythmically, and one that is not distributed in this way, may be usefully illustrated by printing in parallel columns the first six verses of *Job* xxviii in Mgr Knox's version and in the Revised Standard Version of 1952.

Knox Version (1955)

- Where, then, does wisdom lie?
Easy to trace where the veins of
silver run, where gold-ore is re-
2. fined, where iron is dug from the
depths of earth, and rocks must
be melted to yield copper.
3. See how man has done
away with the darkness, has
pierced into the very heart of
things, into caves under ground,
black as death's shadow! Where

Revised Standard Version (1952)

- Surely there is a mine for silver
and a place for gold which
they refine?
2. Iron is taken out of the earth,
and copper is smelted from the
ore.
3. Men put an end to darkness,
and search out to the furthest
bound
the ore in gloom and deep
darkness.

¹ Pocket edition, 1924, pp. 170-3.

4. yonder ravine cuts them off from the shepherd-folk, the miners toil, forgotten; lost to all track, far from the haunts of men. That
5. earth, from whose surface our bread comes to us, must be
6. probed by fire beneath, till the rocks yield sapphires, and the clods gold.
4. They open shafts in a valley, away from where men live; they are forgotten by travellers, they hang afar from men, they swing to and fro.
5. As for the earth, out of it comes bread; but underneath it is turned up as by fire.
6. Its stones are the place of sapphires
And it has dust of gold.

An even finer version than either of these may be found in P. Dhorme's remarkable commentary, *Le Livre de Job*.¹ The difficulties in the fourth verse are notorious, but Mgr Knox's footnote to this verse (No. 2, on p. 469) appears a trifle ungrateful for the devoted labours of highly trained Semitic scholars who have attempted to make sense out of a verse which Calmet regarded as an insoluble enigma. Yet, as Dhorme points out in his introduction (pp. clxx ff.), St Jerome's version of Job is a good deal superior to the other important versions. There are, it is true, many passages that are rather paraphrased than translated by the Saint, some copyists' errors have become embodied in the Vulgate text, and occasionally the Hebrew original has been read incorrectly. But Dhorme concludes his account of the Vulgate translation in these words: "Ces inévitables accidents ne peuvent faire méconnaître la valeur de cette version. Quand on compare la Vulgate aux Septante ou à la Peshitto, on s'incline devant l'incalculable supériorité du génie de S. Jérôme, dont le souci de sauvegarder l'*hebraica veritas* se conciliait avec les exigences de son goût latin" (p. clxxii).

What is said here of Job may be applied to the other books of St Jerome's Latin version, and, once the decision had been taken to make a translation from the Vulgate, and not, first and foremost, from the originals, no other version could reasonably be adjudged equally suitable for the experiment, quite apart from the Vulgate's many claims to veneration and use by all Catholics of the Latin Rite. One question, however, arises as a result of the new translation of the Psalter, published in 1945,

¹ Paris, 1926, at pages 365 ff.

and of the work now in progress for the revision of the Lessons of the first nocturn at Matins. It is, in reality, a double question, and it is this: How long will it be before we have a revision of the Vulgate text *for other books besides the Psalter*, and how far will it then be advisable to issue, as soon as possible, new vernacular versions of these books? The first half of the question does not, apparently, admit of any immediate answer, but we may perhaps anticipate an answer to the second half in the light of Mgr Knox's treatment of the Psalter. In the first edition of 1949, it may be remembered, the translation in the body of the work was a rendering of the Gallican Psalter, the one found in the Sixto-Clementine Vulgate and in the Roman Breviary, whereas a translation of the new (1945) Psalter was printed as an appendix. Now, in the revised edition, the only Psalter provided is the translation of the 1945 revision. This may suggest that, whenever any further revision of the Vulgate text be officially provided, Mgr Knox will be one of the first to come forward with an emended translation. Any large-scale revision does not, however, seem to be likely in the immediately foreseeable future. Meanwhile, we may be allowed to join our own hopes with those of His Eminence the Cardinal that "this version, which has already made so great a contribution to the life of our people, will succeed in giving increasing numbers a greater understanding of the inspired message it bears".

JOHN M. T. BARTON

FILM-STRIPS IN RELIGIOUS INSTRUCTION¹

THE minds of children have little or no power of generalization. They can reason only with concrete and specific cases. We see this quite clearly in the child's manner of defining more or less abstract concepts, e.g. "Charity is when you give money to a poor man." To the teacher who has to deal with elementary school children, therefore, the gift of imagery is worth more than the gift of logic. It is not when we are being

¹ With acknowledgements to *The Ushaw Magazine*.

lucid that we have their closest attention, but when we are telling them a story. If we are to reach the depths of a child's consciousness and carry conviction there, our teaching must appeal to their strong powers of imagination. This we can do in two ways, by vivid verbal description, or by using visual aids.

In general education, indeed, the value of visual aids in stimulating interest and facilitating understanding has become so widely recognized that the pendulum has apparently swung too far; sufficient concentration and hard work are not being demanded from the children. But in the teaching of religion, in all too many cases, the reverse is true. For if the learning of the Catechism occupies too prominent a place in religious instruction, we are presenting to the child a series of theological definitions, excellent in their exactitude, but lacking in reality to a mind concerned only with what is concrete and vivid, and which can assimilate only what it can first of all picture in the imagination. We would do well to imitate our Lord's own catechetical method, which stands out clearly in the gospels—His use of homely examples and simple, well-told stories, even when His audience was adult.

Unfortunately, our training for the priesthood has not helped us to become teachers of the young. Disciplined in abstract thought, we continue to think in terms of general principles rather than in terms of specific examples even when preparing our religious instructions. Is it an exaggeration to say that our power of imagery has been dormant since our studies in the humanities, and has to be revived after our ordination? We find as a consequence that the infant school teacher, with a fraction of our theological knowledge, can bring home a lesson to the mind of a child, where we have failed utterly. To us, therefore, more than to the ordinary teacher, visual aids can be of very great help.

Besides a variety of class and individual projects, there are several types of visual aids at our disposal—films, wall-pictures, and film-strips. Besides being too expensive for general use, films are available only on the date of booking; they must consequently be reserved for special occasions. Wall-pictures of a size suitable for class use are tedious to make, difficult and indeed expensive to buy, and still more cumbersome to store.

By contrast with both, film-strips cost comparatively little, are immediately available, and so convenient to store that a strip of a hundred pictures can be contained in a pill-box, an entire library in a drawer.¹

Three difficulties propose themselves to a teacher or priest who decides to make use of this modern aid to teaching: the cost of the projector, the provision of the necessary degree of black-out, and the acquisition of the film-strips themselves.

A good projector, it is true, costs from £20 to £30, but fortunately in most Counties they are now available on requisition from the Education Authorities, and so it is probable that the school already has one.

Many people have an exaggerated idea of the degree of black-out necessary for satisfactory projection. A film-strip can be shown very well in a room even when the electric lights are on, or in daylight so long as the screen itself is shaded from direct light. It is both possible and desirable to have sufficient light to be able to see and converse with the children. Particularly is this so where the projector has a lamp of higher power than 250 watts, or where a rear-projection screen (of translucent material, with the beam of light coming through from behind) is in use.

The third deterrent, a lack of information as to what film-strips are available, inspired this article, the purpose of which is to indicate some of those which can be bought in England or obtained from abroad. It has been thought best to arrange them under topics. In no way can the list claim to be comprehensive.

THE MASS

We can show to the children the sacred vessels and vestments themselves; pictures of them are obviously a very inferior substitute. But to make them familiar with the action of the Mass is more difficult. Fortunately, precisely because it is an Action, the Mass is photogenic, and so several very satisfactory film-

¹ For those not already familiar with this medium, a film-strip is a length of film 35 millimetres in width, and from two to five feet long, on which there are anything from 15 to 100 positive photographs or "frames". The film-strip projector is a miniature Magic Lantern projector, whose only working parts are the two spools on to which the strip is wound; the only action necessary being that of turning the knob to replace one frame by the next.

strips are obtainable. Through them we can bridge the gap between the teaching of the Mass in the classroom and the active participation in the liturgy of the Mass, a gap which must be bridged if our instruction is to increase the children's devotion to, and appreciation of, the Mass.

An excellent strip on "Low Mass", consisting of 80 frames of double the normal size, in Black and White (i.e. uncoloured), may be had for 12s. 6d. from Beaumont College or from the Carlton Hill Studios. These are the illustrations from *The Breaking of Bread* by Father J. Coventry (Sheed & Ward), which will therefore serve as an admirable accompanying text. As readers will remember, these illustrations shows extraordinary dignity of bearing in both priest and server. There is matter here for a whole series of instructions; in fact the chief fault of the strip is almost an *embarras de richesse*, and it might well be cut up and mounted as 2" by 2" slides, so that selection of the pictures might more easily be made.

Two Italian strips in colour, giving together 100 fresh and clear pictures, are obtainable from St Paul Films for £2 the pair. Taking into consideration the importance of the Mass, these can be highly recommended even in addition to the previous film-strip.

A third, though less attractive strip of 66 frames (Black and White), from photographs by Father Southard, is available from the Catholic Film Institute.

The theology of the Mass is dealt with in a strip based on 60 pen and ink drawings, to be obtained from Heythrop College, costing 12s. 6d. In it the author traces the notion of sacrifice from the animal holocausts of the Old Testament and applies this to the Mass. The use of this strip will be successful only if careful study is made of the full notes provided.

OUR LORD'S LIFE

Our one great aim in religious instruction should be to portray our Lord to the children as their Friend and their Saviour, as a living and lovable Person. If we achieve that, all is gained, since no one will stray far or long from his religious duties who in childhood was given vivid memories of the goodness and gentleness of Christ; and what better way of impres-

sing these on them than by showing Him to our children in the best pictures available?

A strip covering the whole Life in 60 uncoloured pictures is issued by the Catholic Film Institute, but the pictures are unduly small and often unhistorical. Better pictures are contained in two strips of the biblical series published by St Paul Films, which will be mentioned under the heading of the Old Testament.

There are many good strips dealing with one or other of the divisions of our Lord's Life. The Nativity, for example, is well covered in a strip of that name, giving 18 coloured frames, issued by the Unicorn Head. The events depicted are from the Annunciation to the Visit of the Wise Men.

For the Public Life, there are several strips of quite an unusual character issued by Mrs Nicolette Gray in the Jacob's Ladder series. This Catholic venture is compiled from illuminations in old manuscripts. The pictures throughout the series (unfortunately uncoloured for reasons of economy) have a sense of the spiritual unattained by any modern drawings or paintings. "The Life of our Lord", with 33 frames (12s. 6d.), are from an English manuscript of the thirteenth century. "Miracles and Parables of our Lord", with 22 frames (10s.), are from the *Très Riches Heures* of the Duke of Berry, a fifteenth-century French manuscript. In both, the pictures are naive and attractive, and some distinctly foreshadow the modern strip cartoon. Mediaeval humour shows itself, as when the Good Samaritan tempts his donkey on with a carrot! "The Coming of Christ" (in 27 frames, 12s. 6d.) illustrates principally the Birth, the Entry into Jerusalem, and the Resurrection.

On the Passion of our Lord there is a film-strip "Behold the Man", based on the film of that name, which was in turn based on the Westminster Passion Play. Anyone who has seen either play or film will probably acquire this strip, giving 20 frames in colour, and issued by Educational Productions Ltd. "The Stations of the Cross", in 14 uncoloured and small frames, is to be had from the Catholic Film Institute.

While all the foregoing may be of help, it is felt that a complete and unified set of strips is what is really needed to affect the memory. The best known to the author are the eight strips,

in colour, averaging 67 pictures in each strip, which are published by the Salesians of Turin. Mention of these Italian film-strips will be made again later.

More specialized strips are obtainable, which deal with a particular parable or event in our Lord's Life. Some caution has to be advised in their purchase, however, since they are for the most part issued by non-catholic firms, and hence the gospel quotations used as captions are from versions other than our own. More serious still, liberties are sometimes taken with the gospel account in order to make the story more full and more vivid. Neither fault is to be found in the short but excellent "The Good Samaritan", with 14 Black and White pictures, obtainable from Religious Films Ltd. (4s. od.)

It may be appropriate here to give a warning against certain strips purporting to be dealing with our Lord's Life, but which do not in fact do so, but only give background material. This is particularly the case with strips sponsored by non-catholic firms, who are perhaps attempting to cater for the Agreed Syllabus, and are therefore unwilling to commit themselves to definite doctrines, and prefer to provide the teacher with innocuous and even vapid views and scenes on which he may base his lessons.

THE OLD TESTAMENT AND SCRIPTURE BACKGROUND MATERIAL

A series of six strips, Italian in origin (*Sacra Bibbia*), of approximately 40 frames each, in Black and White, are sold by St Paul Films for £2. Most readers will be familiar with one or other of these illustrations, for they are the engravings of G. Doré, examples of which are common on presbytery walls. They portray the history of the biblical characters in strictly traditional, but at the same time highly dramatic fashion, and, if one may judge from one's own boyhood memories, they are very attractive to children. Four of the strips deal with the Old Testament, two with the New Testament.

The Jacob's Ladder series has the stories of "Gideon, Samson, and Ruth" (5, 13 and 12 frames, for 12s. 6d.) on one strip, and the story of "David and Goliath" (22 frames, 10s.) on another, both from French MSS. of about 1250.

There is a great deal of background material available (i.e. maps, Palestinian scenes and customs), all of which has its use in making the children feel more at home with the gospel setting, and therefore helping their understanding of it. This in turn deepens their knowledge of our Lord as a real Person. A good example is the Holyland Pilgrimage series, in process of publication by the Unicorn Head Visual Aids Ltd. The series is aptly named, but the titles of the individual strips are misleading. "The Story of Bethlehem", "The Passion Story", suggest that they will give the accounts of our Lord's Birth and Sufferings; instead, they consist of a variety of actual photographs taken on or near the traditional sites of the gospel stories in Bethlehem and Jerusalem respectively.

Many background film-strips are issued by the Dawn Trust, whose service offers Inspection Boxes on seven days' approval. For instance, one box contains 18 strips on the Life of Jesus, another of 17 on the New Testament, for your examination. The S.P.C.K. have recently put out a new series entitled "The Holy Land", in four Black and White strips averaging 36 frames dealing with The Land and the People, Farm Life, Galilee, and Judea. These cost 10s. each, or 35s. the set. All the strips published by this organization may be hired through their many branches at very small cost.¹

LIVES OF THE SAINTS

One or two lives of the saints in film-strip will be found useful in a school religious instruction course, especially if one is able to come across the life of the patronal saint of the school or parish. St John the Baptist is portrayed in 22 coloured frames in a strip sold by the Unicorn Head, a strip which will be of further use as an introduction to our Lord's Life. St Paul has an Inspection Box reserved for himself in the Dawn Trust service mentioned above. There are also two strips entitled "Background of St Paul" (12s. 6d. each, in Black and White) obtainable from the Hulton Press, giving good and clear material either for a study of the saint's life or for the reading of the Acts of the Apostles.

¹ At 1s. per day for Black and White, and 2s. per day for coloured strips. Projectors and screens are also on hire.

Several lives are included in the Jacob's Ladder Series of manuscript illuminations. St Cuthbert's life is taken from an English manuscript of the twelfth century (46 frames, 12s. 6d.). Each picture served, and can still serve, as an illustration to a chapter of Bede's Life of Cuthbert, in which we therefore have an ideal text to accompany the strip. Perhaps a word on what has well been called the "Common of Biographies" then in use might be advisable, so that even children might begin to distinguish, as Bede himself does, mere hearsay from well authenticated events. Another film-strip in the series gives the life of St Edward the Confessor (35 frames, 12s. 6d.); yet another that of St Alban (30 frames, 12s. 6d.).

Those interested in either St John Bosco or St Francis of Assisi may obtain exceptionally full strips in colour from St Paul Films. The life of St John is in two strips (£2 the pair), and that of St Francis in three (£3 10s. the set). These are not expensive, considering that each strip contains over a hundred pictures, but both lives are so fully illustrated that a very detailed knowledge of both strip and life seems necessary to obtain the full benefit from them.

THE CATECHISM

Many of the foregoing topics lend themselves easily to pictorial treatment, and film-strips are therefore relatively plentiful. But much of our religious teaching admits of less easy visual treatment. Yet for that very reason it is highly desirable to possess a series of suitable strips for the teaching of the Catechism.

The Sacraments have received some, though surprisingly little, attention. Educational Productions Ltd have a strip on the combined Sacraments of Baptism and Penance (14 and 19 frames in colour), dealing particularly with their effects. The actual rite of Baptism is very well treated in a strip of 34 colour photographs issued by St Paul Films at 13s.

On the doctrinal side of the Catechism, however, no English series seem to be available, perhaps because we have no Catholic firm large enough to sponsor such an undertaking. Film-strips from America, one would have thought, should be able to fill this need; unfortunately the rate of exchange is not in our

favour, and a very ordinary Black and White film-strip costs something in the region of 25s. It is from the Continent that the best catechetical strips are available, and all inexpensive by comparison with English-produced strips.

The St Paul Films productions have already been mentioned several times, always with approval. These are Italian in origin, and indeed are still with Italian captions and notes (though it is hoped that soon both may be translated). Another source of Italian strips is the Salesian Libreria Dottrina Cristiana of Turin, who have several attractive series (e.g. 13 strips on the Creed, and six on the Commandments, the Sacraments, and Preparation for First Communion respectively). These strips cost from one third to one half as much as would an English colour strip of comparable length. Further, the pedagogical method used is excellent.

How can they be obtained? Unfortunately this Turin house has no agency in England, but their strips can be ordered by post, and imported direct. In case any reader may care to do this, the procedure is to ask the firm to send on an invoice. This is taken to your bank, and form E is filled in. Both invoice and form are sent to the Bank of England to secure approval of the purchase; when this is obtained payment can be made direct through your bank.

What of duty? "If imported into this country in a packet not exceeding eight ounces in gross weight which does not form part of a larger consignment, film-strips will be admitted without payment of duty under the Exemptions Group XIV (1) of Part 3 of the Customs and Excise Tariff."¹ (Eight ounces equals 0.226 kilograms, and is approximately equal to the weight of a dozen strips in the unpacked state.) If the consignment does not qualify for admission under the Exemptions Group quoted, it would be chargeable with general *ad valorem* duty at the rate of ten per cent of the import value, since film-strips rate as exposed photographic film, and hence are exempt from purchase tax.

In conclusion, readers might like to be reminded that many Educational Authorities allow religious film-strips to be obtained on requisition. Further, the larger towns are now equipped

¹ Reply of H.M. Customs and Excise Authorities, April 1955.

with film-strip libraries, from which much useful material may be borrowed.

It is hoped that the three obstacles to the use of this type of visual aid have to some extent been removed, for it is felt that the knowledge given by these means will be very likely to be that fruitful knowledge of Christ which will evoke love and service.¹

AIDAN PICKERING

ADDRESSES OF SOURCES MENTIONED

- Carlton Hill Film Studios, 72A Carlton Hill, N.W.8.
 St Paul Films, 29 Beauchamp Place, Knightsbridge, S.W.3.
 Catholic Film Institute, 157 Victoria Street, S.W.1.
 Film-strip Secretary, Heythrop College, Chipping Norton, Oxon.
 Unicorn Head Visual Aids Ltd, 40 Broadway, Westminster, S.W.1.
 Mrs N. Gray, 47 Maze Hill, Greenwich, S.E.10.
 Educational Productions Ltd, 17 Denbigh Street, S.W.1.
 Religious Films Ltd, 6 Eaton Gate, S.W.1.
 Hulton Press Film-strips, 43 Shoe Lane, E.C.4.
 Dawn Trust Films, Aylesbury, Bucks.
 Libreria Dottrina Cristiana, Via M. Ausiliatrice 32, Turin, Italy.

THE RISE AND DECLINE OF EVANGELICAL SECTS IN WALES

THE history of religion in Wales is by no means an extension of the history of religion in England. Once that elementary truth has been admitted, we may be able to understand much better than we do the attitude of Christian people in Wales today and to employ ourselves to better purpose in our task of winning the people of Wales to the faith of their fathers.

¹ A Catalogue of Visual Aids available for Teaching Religion was drawn up by the Catholic Teachers' Federation in 1953. This can be had for 3s. from G. E. Travers, 19 Polygon Road, Manchester 8. In addition, *Focus*, the magazine published by the Catholic Film Institute, gives reviews of film-strips.

But if the history of religion in Wales starts—let us ignore the pre-Christian beliefs and the probable extension of Mithraism in the days of the Romans—with the mission church of Menevia, a church prior to the Augustinian mission, many of us find ourselves thinking of the Catholic Church in Wales later on as not merely legally under Canterbury, but in every way a part of the *Ecclesia Anglicana*.

The legality of its subordination cannot be denied. But not only did the Welsh chafe under Canterbury and in the days of Glyn Dŵr attempt through the Avignon Pope a separation of the hierarchy; they possessed a style or mood of the Faith which differed very much from that of the English. This was largely due to the dominance of the monastic tradition, which, begun by the church of Menevia, was continued by the Cistercians, who must be regarded in Wales as among the leaders of the patriotic resistance to English aspirations. Unfortunately, the counter-reformers were, with certain prominent exceptions such as Cardinal Sega, unable to form a plan for the maintenance of the Faith in Wales distinct from that for the recovery of the Faith among the English. Because a juridical incorporation of Wales into England by Henry VIII suggested to foreigners that Wales was simply a geographical part of England, it was treated as just another part of the English mission field.

It was a very serious blunder. And it may account for the generally lay resistance to the Change of Religion in Wales. It is a layman, a schoolmaster, who ranks as the protomartyr of Wales in penal times. A *Cymmrodorion* publication containing lists of recusants in north-east Wales shows that where Blessed Richard Gwyn worked, recusancy among the peasantry with noble pedigrees continued fifty years after his execution. But at this stage few Welsh priests are working in Wales. Blessed John Roberts of Trawsfynydd is working in London in 1610, Father Baker and Father Leander are later found outside Wales. Not until the establishment of the South Wales Mission at Llanrothal through the Society of Jesus is there any sign of a positive Welsh action. It probably came too late, though during its time it was extraordinarily successful and accounts perhaps for the retention of the Faith in parts of Monmouthshire until modern times.

I return to Blessed Richard Gwyn in order to mention a certain part of his speech made before he went, as he jokingly said, "to pay the rent before the rent day". He told his weeping audience that in dying for the Catholic Faith he was dying for the Faith of the Britons. This attitude is one frequently seen among those recusants. For them Protestantism was "the Faith from the English kingdom". The Faith was related to the national consciousness, but the propaganda piece had for some years impelled Welshmen to laud the benefits of the Act of Union of 1536. From the religious point of view that act was a disaster since the penal laws would otherwise not have affected Wales, at least not with so much severity.

The State Church of Elizabeth now begins to rule over the Welsh people, and it is clear from the beginning that, if the Welsh were becoming, if not Protestant, at least non-Catholic, they felt a prejudice against the Establishment, which prejudice had the most powerful results in later history.

Take a good map of Wales and mark the following places: Llanfaches and Llanrothal in Monmouthshire; Carmarthen; Wrexham and the detached part of Flint; the Vale of Glamorgan; north-west Brecon and Ystradgynlais; Maentwrog and Trawsfynydd in Merioneth; Llanfylllyn and Welshpool in Montgomeryshire. In these places recusancy held out and Non-conformity in Wales began. Near Llanrothal is the Olchon valley, one of the sources of the Baptist "cause" in Wales. At Llanfaches William Wroth started his remarkable retreat of "independent spirituals". Recusants were still being fined for Mass attendance in Carmarthen when the Independent "cause" was there being built up. Both Baptists and Independents were developing their mission—often working together—in the Vale, where the Church found two of her martyrs among the Norman Welsh family of the Turbervilles.

John Penry, one of the great lights of Welsh and English Independency, was brought up in Catholic Eppynt in Brecon and was no Puritan until he went to Cambridge. This part of Brecon and especially that further south towards Ystradgynlais was known until recent times as "the Roman Dingle" because of the prevalence of Catholic families of whom some such as the Havards still remain. Yet Ystradgynlais and district today is one

of the regions of Wales where the spirit of Welsh Independency is powerful. Here it was two years ago that the Welsh Independents unanimously resolved that Welsh self-government was in conformity with the will of God, a resolution that may serve at this early stage to hint at the political interests of this sect.

When Richard Gwyn toiled to preserve the Faith in Wrexham and district, Puritanism was there making successful inroads. It was largely due to Edwards, the Puritan mercer of Wrexham, that Richard Gwyn was captured. Maentwrog was the home of Morgan Llwyd, the Welsh Behmenist, who had so much to do with the coming of the Quakers to Wales. The Quakers alone of the first group of Welsh Protestant dissenters made an impression upon this mountainous corner of Wales and until the great emigration there were many in Dolgelly. But this region is also the home of Blessed John Roberts and, so it is believed, it was in such regions as this that Catholic customs remained until our time.

Welshpool remained for many decades the home of the recusant lords of Powys castle. Here and along the border towards Chirk where a semi-princely dynasty of Edwardses lived within castle walls there were many recusants. But here also did the chapel folk (as I prefer to call them since there are now no Nonconformists in Wales) make some penetration. Even in Popish and (later on) Jacobite Abergavenny which lost its charter when it refused to accept Dutch William, there was a mixed Baptist-Independent congregation by 1650.

We must be very careful not to jump to conclusions, to say, for example, that Nonconformity was an expression of the people's natural catholicity or something like that. These are border regions for the most part and the example of Llanrothal itself tells us the usefulness of such regions in the days when a recusant could escape the county officers by jumping across—as at Llanrothal—a brook into the next county. Near Abergavenny are the boundaries of three counties, one of them English. The Marches retained the Faith partly because of the character of the Marches and partly because here rather than inland there were Catholic Welsh gentry of some substance.

We may regard the Nonconformist movement in Wales

under several aspects. It may be considered chiefly as Nonconformist, that is to say, in its political aspect. Here you do not necessarily see any great difference, or indeed any difference at all, between Nonconformists' beliefs and those of the Establishment. In the early days, indeed, there was less Nonconformity than Inconformity. Inconformity was the "crime" of several distinguished Welshmen such as Erbery and Wroth, both clergy of the Establishment. They were charged with the same fault as a century later certain "Methodist" clergy of the Establishment were charged, that of being scrupulous in their care of souls. Inconformists usually became Nonconformists but they were often evicted from the Establishment. Seldom did these leaders of Welsh Nonconformity leave of their own free will.

Then again, there was a considerable "natural" inconformity in some of the most stalwart defenders of the Establishment. A good example was Vicar Prichard, a curious gentleman who upheld some old Catholic practices, who often talked and preached like a Puritan and whose work, *The Welshman's Candle*, did very much to help the cause of Nonconformity in Wales. Another cleric of the Establishment in Wales, Dr John Davies, vicar of Mallwyd, translated Parsons' *Christian Resolutions* into Welsh in 1632. This work, according to Elfed, made its contribution to Welsh Nonconformity.

Another aspect of Nonconformity is less in its relation to the State Church and much more in its moral rigorism. This is a well-known feature of Nonconformity in Wales. But, as Dr Pennar Davies, principal of the Brecon theological college, wrote in the *Western Mail* last June, we must not suppose that this rigorism in Welsh life was unknown before the coming of Puritanism. He himself instanced Vicar Prichard, who condemned in his dialect folk songs the laxity of the times. Dr Davies hinted, moreover, that the rigorism was even older. And he is quite right. There is a curious example of Welsh Sabbatarianism in Henry II's reign when an old man in Cardiff (following the Old Man of Pencader) prophesied a doom upon the King's sons if the King persisted in travelling on the Lord's Day.

This rigorism may have to do with the Doomsday preaching of the Cistercians, who were so popular among the Welsh. But it is even older than the Cistercians and must be traced to the

extreme rigorism of the Menevian church. I myself tested the instinctive rigorism of Welsh Catholics¹ some time ago when I asked a number of them (mostly converts) what they felt about Sunday games, dancing and cinemas. All of them firmly objected to them.

And lastly, there is the specifically doctrinal attitude of Nonconformity in Wales. In the beginning this was predominantly Calvinistic, but from the beginning there were several schools of Welsh Nonconformist thought. The first distinction I should make is between the "spirituals" and the "churchmen". The former, e.g. those who gathered at Llanfaches, seem deliberately to have eschewed any formal confession of faith. This school was best represented by Morgan Llwyd, whose Book of the Three Birds is remarkable in its being a contribution of a Welshman in Welsh to the great baroque culture. The three birds are emblems for three kinds of religious "churches". The Eagle represents Cromwell's Puritanism; the Raven stands for the Anglican Establishment; the Dove is the emblem of not just Nonconformity, as we understand it, but rather spiritual independency. Like other baroque writers, he commented upon the Canticles and in 1652 he wrote in "A Song of My Beloved concerning His Vineyard" of the "springing of many flowers and saints at Jesu's feet" after "full fifteen years of showers". But this gathered community has no creed. Its bond of union is a general admission of something like the Quaker Inner Light. No wonder he welcomed the Quakers. Erbery was of this school. In the introduction to *The Testimony of William Erbery* are these words:

"The whole body of Truth seems to be rent asunder and the several limbs of it in small iotas and diminutive parcels are scattered up and down upon the face of the earth, each party and sect of professors grasping at some portion and seed of the truth, and covering it under various mixtures of its own, which many times do steal away the heart from contemplation of truth itself."

When in that age you had the principle of private judgement two possibilities were offered you. You could, if you liked, join one of the jangling bands of "professors" and worship

¹ By Welsh Catholics I mean Catholics of Welsh stock, usually Welsh-speaking.

in this or that barn dedicated to this or that doctrine. But you could, if you liked, follow Erbery and Wroth and Llwyd and worship in an eclectic community of Baptists, Independents, Behmenists and Seekers. But what was soon to happen was the formation of a new sect made up of such people. This sect was that which proclaimed itself to be about to restore "primitive Christianity", the Quakers. Dorcas Erbery, wife of the worthy clergyman of Cardiff, herself became a Quakeress. Erbery is believed to have attended Quaker meetings. The biography of Richard Davies of Welshpool explains much of this sudden blaze of Quakerism in the seventeenth century in Wales. He was brought up in the Establishment but later was inclined to leave the Church and go to hear sermons and follow the best sort of people (i.e. the Nonconformists). But later he found them "formal, carnal and cold". Then he heard a great man in the Scriptures—possibly Morgan Llwyd himself—declare: "a time will come when there will be no need for the Scriptures any more than for some other book". He stayed behind to ask the preacher when that would be and received the answer—Jeremias xxxi, 33, 34. A little later he received a visit from a poor man meanly clad, one Morgan Evan, a Quaker, who brought him into touch with the Friends. The leading light was ap John who so moved the people of Wales that by 1660 there was no locality (except Carnarfon and Anglesey) which did not have its quota of Quakers.

If I have written at great length upon this "spiritual" or "inner" element among the Nonconformists, it is partly because of my own upbringing among them and partly because the formal Nonconformist constituency tends to hide their existence. Indeed, the majority of Nonconformists supposed some kind of Church Christianity, even if it was based upon the theory of a gathered church of "saints". This brand of Welsh Nonconformity began, as the "spirituals" observed, to degenerate into quarrelling groups. Their habit of hair-splitting controversy has been deplored by Nonconformist historians, yet what is called "hair splitting" is harmless provided there is some underlying unity. The Welsh shine at theological controversy and we have given at least one great contribution in Jonathan Edwards to the cause of the full Calvinistic doctrine upon free

will and grace. Under happier auspices he might have done very well in the at present banned discussion *De Auxiliis*. But the auspices were singularly unhappy. It is not the abundance of controversy but the lack of charity that is the trouble. And if it had not been for lovers of God like old Cayo, the cattle drover, the first wave of Nonconformity would have utterly receded. As it was, the controversies, which gave the Independents the name which they still bear, that of the Dry Dissenters (Senters Sychion), led to widespread Arianism in South Wales—mainly in Carmarthen, where today the Unitarian belt is still to be found. And this belt later interfered seriously with evangelistic work by the revivalists.

The Establishment in Wales may be said to have advanced its cause considerably as a result partly of these internal differences among the chapel folk, but partly because of a measure of piety among its members. The metaphysical poets, Vaughan, Herbert and Donne, were all Churchmen and the first two were Welshmen while Donne had worked in Wales.

This may be an appropriate moment to introduce what I believe has never been introduced before, namely the contribution of Welsh writers to the baroque culture of Europe. Vaughan and Herbert were not the only Welshmen to make this contribution, but they are known because they wrote in English. Two others, William Williams (the Pantycelyn) and Ann Griffiths, are known because of their hymns, but they are seldom considered as interpreters within the Welsh arcanum of the same baroque culture. Perhaps Saunders Lewis in his life and study of Pantycelyn has suggested this. And Ballard Thomas, in drawing attention to the extraordinary similarity of diction found in Ann Griffiths' writings and those of St Teresa of Avila, has gone some distance towards the same end. We may easily perceive the "spirit of sense" in St Teresa. And this quality which is, as Mr E. I. Watkin tells us in his *Catholic Art and Culture*, a characteristic of baroque is remarkable in Ann's writings. Elfed, writing upon certain of her hymns, comments: "Nothing could mark the intensity of feeling more strikingly than the broken sentences and rapid interchange of thought. 'The cloudless beamings of the Death of Calvary'—the confused eloquence reveals the divine anguish of imagination."

But what has happened to produce within the Nonconformist constituency of Wales such a notable change from the aridity of the jangling sects of the seventeenth and early eighteenth century? What has happened is that the Methodist movement has begun. And though for the while I write "Nonconformity", I ought again to write "Inconformity".

If it is true to say that Welsh religious history must not be understood as an extension of English religious history, this is well borne out by the course of Methodism in Wales. For, except for the small body of Welsh Wesleyans who formed Wesleyan Methodism in Flint, Welsh Methodism was not Wesleyan. It was as Calvinistic as Wesleyanism was Arminian. It was for some time much more clearly a society within the Establishment than Methodism in England and it was not until 1810 that the break formally came. Calvinistic Methodism did owe much to Whitfield, but it would be better and more accurate to say that it followed a course of analogous development to the Calvinistic brand of Whitfield and Toplady's Methodism in England. It was in the beginning conducted by accredited parsons like Howell Harris of the Church of England in Wales, but they were parsons, who, like Wroth and Erbery in the past, were determined upon a stricter code of behaviour and upon occasionally breaking the letter of parochial organization in order to reach many who lacked spiritual ministrations.

That these Methodists were if anything more orthodox than the latitudinarian Anglicans of their age is shown by a passage of arms between young Peter Williams, curate of Eglwys Gymmun, and his patron. He, as a member of the Methodist society, was charged with the "crime" of preaching original sin, justification by faith, and the absolute necessity of regeneration. "Sir," he replied to his patron, "I always understood these articles of faith were among the fundamental doctrines of the Church of England." He was dismissed. But poor Peter Williams fell victim to yet another outbreak of theological controversy. He was to be suspected of Sabellianism years later, after a career full of profit to the Calvinistic Methodist cause, just as the leading member of the society, Howell Harris, was suspected. The charge was probably false, but, equally probably, both men were inclined to write somewhat vaguely concerning the Passion

of our Lord and were thought to have intended a formal identity of the first and second Persons of the Trinity.

It was the great Charles of Bala who made Calvinistic Methodism a separate and a powerful force within Wales. It was he also who managed to bring the centre of Calvinistic Methodism from Llangeitho to Bala, a sensible change, for Calvinistic Methodism, unlike the first Nonconformist sects, was much stronger in the North than in the South. It came, that is, as a society in the Church of England in such regions where in the main Nonconformity had made few inroads. When it formally separated, great tracts of North Wales were lost to the Establishment, and even today as many as 60 per cent of the population of some north Welsh regions belong to this body. Charles of Bala was organizer, teacher, hymn writer, theologian and much else. He also enabled the Welsh people to possess through the Bible Society many more copies of the Protestant (A.V.) version of the Bible which in the sixteenth century had been done into Welsh by the Establishment for the express purpose of enabling the Welsh to learn English.¹

If you go, as you probably may go, to Bala, where the Church has established its cultus of our Lady of Fatima, you will see three statues in the town. One is of Charles of Bala himself. The second is of Dr Lewis Edwards, a great leader of the Calvinistic Methodists after Charles, whose grand-daughter he married. The third is of Tom Ellis, the leader of Cymru Fydd, the first of the modern nationalist movements, which became so implicated in the affairs of Welsh Nonconformity that its chief aim, a degree of Welsh self-government, was lost sight of and which instead took the lead in the battle against the established Church of Wales. By 1837 Calvinistic Methodism had been a distinct sect for twenty-seven years. In that year Dr Edwards established the C.M. college at Bala. In 1842 Howell Harris's home at Trevecca became a college to meet

¹ This view of the translation of the Scriptures by Salesbury and Morgan into Welsh is, of course, by no means generally held, yet it is significant that it was sustained by several Welsh Protestants, such as Professor A. O. Jarman, who in a lecture at Abergavenny in 1946 cited such incidents as the defence of the incumbent of Trefdraeth, who stated that the purpose of keeping the Bible in Welsh and English in parish churches was well known, namely that "the Welsh may the sooner attain to the knowledge of English". Dr Morgan himself implies as much in the preface to his translation.

the needs of South Wales. We have reached a stage in Welsh history when the older ecclesiastical sentiment was passing, to be replaced by a predominantly Nonconformist sentiment. Henceforward the driving force in Wales is that of the chapel folk. They have still to meet persecution, especially from rackrenting landlords, and they have still to refute slanders from the enemies of Wales and Welsh speech. But the days when chapel folk would meet in caves or like Henry Williams of Ysgafell suffer the loss of relatives and the destruction of his farm and fields—except for the “miraculous” “cae’r fendith”—have gone. Now through the efforts of scholars like Dr Edwards, founder of the *Traethodydd* (the Essayist), Nonconformity in Wales is about to take over the lead in matters cultural and literary.

Another and significant change is that from the roving evangelistic type of cleric to the more strictly pastoral. The old-fashioned did not like the change and thought the new system would impair the evangelistic side of the work. But what appears to have happened is that when such intense evangelistic work was found necessary, Wales found its revivalists, such as Morgan of the '59 and Roberts of the 1904. These revivalists worked within the wider constituency of the Evangelical Free Churches, and even at times with the help of the Establishment.

I must here make a small parenthesis. I must mention the formation of the small indigenous Wesleyan Methodism mainly at the beginning in Flint. Welsh Wesleyan Methodism dates its formal history from 1800, long after Wesleyan Methodism had passed its first peak. Its actual founder was Edward Jones of Ruthin, who came into touch with English Wesleyans in Lancashire. It was carried forward by Owen Davies and John Hughes. I mention this new sect's advent at this stage because the rigid doctrines of Geneva were such as to restrain the older sects from embarking upon new evangelistic campaigns. The freer, missionary tone of the Arminian Wesleyan had, no doubt, an important effect upon the Nonconformist constituency in Wales. There were, moreover, among the Baptists and among the Independents those who had either formally given up their belief in the Calvinistic doctrines of grace or who had virtually abandoned them by reason of some liberal approach to religion.

Of these latter one ought to mention the political radicals

within Nonconformity who had come into prominence at the time of the French Revolution. The great leaders of Welsh Nonconformity looked askance at them. Tories like Christmas Evans called them Jacobins and several of them were excommunicated. But in the middle of the nineteenth century other causes were to bring the radical movement into the closest alliance with Nonconformity in Wales.

One name stands out at this time, that of Samuel Roberts of Llanbrynmair. He was pastor and a hymn writer, but he is better known as leader of the anti-landlord, anti-rackrent movement which ran through Wales like wildfire. In West Wales it was particularly active, and there by some curious chance the peasantry found themselves beset, so it seemed, by a pincer movement of immigrant Irish Papists and Tractarian landlords. To them immigrants and landlords looked for all the world like Popish plotters. The cry went up that the Welsh must resist the errors of Rome and of Oxford. But this was less a theological war cry than a political. The unhappy Irish, illegally landed at West Welsh strands (not ports), made their way to the iron works at Dowlais and Pontypool and Hirwaun in the east, taking any casual work at blackleg wages. The Irish had been given to this practice for several decades and animosity was growing. One additional grievance did the Welsh have against them. Except for a few ardent Irishmen such as those who helped to run *The Merlin*, a Chartist periodical in Wales, the bulk of the Irish in Wales wholeheartedly supported the authorities against the Chartists, even enrolling *en masse* in Newport to keep down the Chartist revolt. Such action to many Welshmen demonstrated that the Irish immigrants were the hirelings of the rackrenting landlords and the English imperialists. It was an ironic situation indeed.

But political radicalism tended often enough to be of a nationalist complexion. A signal example was the Welsh resistance to the affair known as the Treason of the Blue Books. This "treason" was found in a particularly libellous report of a commission sent to study Welsh affairs in 1846. The commissioners would have nothing good said of the Welsh, and reserved their chief hatred for the chapel Welsh. When the report was published Welshmen of every rank, every party, and even

Anglican dignitaries such as the Dean of Bangor, attacked the libellers. But the result was to fortify the Welsh chapel folk against the anglicizing enemies. They began to realize more acutely that they were members of a nation distinct from England and they began in some way to identify their Nonconformity and the nation and their speech and culture. You now find, in fact, that the remnants of Welsh religion-culture are conserved within the chapel constituency. The Royal and National Eisteddfod which was then being restored to popularity found its chief and most numerous supporters from the chapel.

This, however, raised another problem, which was not seen clearly at first. It is this. The Welsh chapel constituency was "vertical" in its pietism. It tended to eschew the humanities and certainly it frowned upon such secular pursuits as the playing of the harp and the fiddle, which were associated with pubs. It had to make some sort of compromise here, which was, however, never quite successful. When the '59 revival broke out in West Wales and spread to almost every part of Wales with the most satisfying results in terms of crime reduction over a period of many years, it had the unhappy effect of stultifying cultural activities. Pantycelyn and Ann Griffiths, though no less rigoristic, did not suffer from this handicap, because they naturally belonged to the age of baroque and naturally wrote according to its spirit. But the nineteenth century saw the coming of the end of the cultural cycle. And now we see in Wales a very sharp separation of "the world" and "the church", one which for the first time perhaps makes us see the defects of the extreme verticalism of Welsh Puritanism.

Nevertheless for many years the problem was glossed over. The chapels thrived. More and more new chapels were built. The first Welsh weekly newspaper was started in 1843, chiefly for Welsh chapel folk. Church music was largely in the hands of chapel composers like Ieuan Gwyllt, Stephens of Tany Marian, Ambrose Lloyd and Dr Joseph Parry, and the only name that really counts in Welsh fiction is that of Daniel Owen (the Welsh Dickens), whose Methodist chapel is the centre of his books.

Seren Gomer, that well-known Baptist periodical, which is still

published, came out in 1814. In 1821 the Independents started the *Dysgedydd*, the Instructor—fitting title for a rather didactically minded sect. The leaders of both Baptists and Independents gave a galaxy of literary names to Wales, names which include Dr Arthur Jones, Dr John Prichard, Titus Lewis and David Rees of Llanelly. Among the C.M.s we should mention Thomas Gee, Roger Edwards and Henry Richard, the “prophet” of Welsh political nonconformity.

The religious revivals must be correctly seen in this context. It is a common error of aliens to regard them as so much emotional stuff. To say so is to be utterly ignorant of the hard-headed theological work that went on at the same time and the support given to the revivalists by such theologians. Both Dr Lewis Edwards and Principal Thomas Charles Edwards supported the '59 revival which was remarkable in the matter of its doctrinal preaching as well as in its “hwyl”. And if the '59 were simply emotional stuff, we have a deal to explain in the catastrophic fall in crime in all those counties where the revival was chiefly preached. Here are significant figures. The year before the revival there were 1809 criminal cases within Wales. The year after the number had dropped to 1228. The decrease (which continued for many years) in the following counties was as follows: Cardiganshire, 58 per cent; Anglesey, 57 per cent; Denbighshire, 54 per cent; Carnarvonshire, 50 per cent; Montgomeryshire, 37 per cent. Even anglicized Glamorgan had a fall of 24 per cent.

What are the causes, then, of the modern and sharp decline in the once powerful Nonconformist constituency in Wales?

Here it is easy to dilate. But I shall try and be as concise as I can. I see first of all the evil of intruding into Wales an alien economy and an alien overlordship, which today, after a period of time, has begun to succeed in destroying Welsh life through the agency of industrialism. I see also that the wave of liberalism within the Nonconformist constituency has done more harm in making light of doctrine than good in its tolerance and its courting of secular pursuits. The great dispersion of Welshmen—some half a million—during the distress in Wales has robbed Wales of many of its young people. There has been an economic assault upon communities. The advent of Labour-Socialism and

Marxism in the days of distress has led to widespread criticism of "the churches". In this context it is, alas, only too true that in the mining areas many miners went to this or that chapel in order to get a job or to remain in employment. Chapel attendance has long waned in spite of or because of increased leisure. The chapel as a centre of such culture that existed—the old choirs, eisteddfodau, gymanfa ganu and preaching services were part and parcel of chapel life—has practically gone and the radio, TV and many other diversions have taken its place. A meretricious "broadening of horizons" has led to a rather shallow modern mind among my people, who recall the days when they felt themselves hemmed in by the valleys and by the exigencies of a life based upon hearth and pulpit and mine.

Wales like other European nations suffers from the second-rate thing we wrongly but conveniently call paganism. Saunders Lewis in a remarkable "awdl" to the Archbishop of Cardiff summed it up very well in the following lines, which I shall not translate because to do so would destroy the cynghannedd, but the sense of which you may gather if you read it—remembering that Welsh is practically phonetic.

Ac allor a dor, ti a'u dyry—dwyn
 Daioni i Gymru,
 Dan bang clep a sang stop tap, su
 Dwndwr y waltz, dondio a rhu,
 Dwyn Golud y Ne' i'w gelu
 A dodi Oen Duw yn ei dy,
 Dwyn llurig Padrig rhag pydru—hen lan
 Dawn merch Ann i'w channu.

Every normally patriotic Catholic in Wales must surely feel a sense of foreboding when he realizes what is involved in the great losses that have injured Nonconformity in Wales. For these lapsed have not as a whole moved towards the now disestablished Church of Wales, let alone towards the Catholic Church. There are, thank God, some striking exceptions, and we see now as we have not seen for many years great boons offered us by the grace of God in the way of the conversion of the people of Wales.

But we are part of the problem. The great bulk of the 100,000 Catholics in Wales have next to no national consciousness. I

have heard more laughter and scorn from Catholics in Wales about Welsh things than from any other section of that cosmopolitan enclave which, so one of its spokesmen said, would never bow the knee to Welsh ideas. Indeed, the price that we must pay, perhaps, for the conversion of Wales is that we as a body shall bow the knee to Welsh ideas. Dr Griffith Roberts, confessor to St Charles Borromeo, put it well when he said: "He who denies father and mother, his country and his language will never be gentle or virtuous."

It will be answered that hardly more than about one in a hundred Catholics in Wales are of Welsh stock. But we must not be guilty of racialism. We are politically ordained within the Welsh nation. We "belong" to it. And any attempt on our part to form an enclave is bound to have the most serious consequences to the fortunes of the Church. On the contrary our task is to make every effort of the will to show our entire sympathy with the Welsh people as a whole, to give up looking outside the nation for help in our troubles, e.g. to oppose national aspirations, lest such aspirations deny us some right to appeal to what is, after all, a foreign government, in the matter of our educational rights. I am aware that this is a heavy price to pay and I am aware of the immediate consequences. But as long as we behave as mere dwellers in Wales, a constituency which is not "of" Wales, so long will my people resist with a considerable show of justice the claims of the Church upon them. That I am not uttering anything novel nor even anything contrary to the lead of the clergy is demonstrated by the manner in which our archbishop has faithfully carried out the advice of Dr Griffith Roberts and by the work of that important part of Catholic Action in Wales, Y Cylch Catholig Cymreig.

And then, I believe, without becoming eirenecist in the bad sense of being almost indifferentist, we want to understand our chapel neighbours and their rich heritage of godly piety. It is not enough to talk simply of "false religions" which these evangelical sects are in the formal sense. The members of these sects are not so much heretics as in heresy. It may be answered that this is all very well, but however well disposed we may be to them, their leaders are continually sniping at our schools and even at our modest proposals (as at Ruabon) to build churches,

where none have existed before. I answer that here especially we must distinguish. There is within the Nonconformist constituency in Wales a sharp and bitter "No Popery" element, which is, however, by no means typical of the constituency as a whole. On the contrary a leading Baptist such as my good friend, Dr J. Gwyn Griffiths, of Swansea College, recently implored Catholics in Wales to extend their veneration of the ancient holy places such as the well of Mary of Pen Rhys.¹ Emrys ap Iwan believed that the "No Popery" element in Welsh Nonconformity was of alien origin and a device to set Irishman against Welshman so that England might not have to deal with an alliance of two nearly related nations. If his view is anywhere near true, then self-government for Wales would have the effect of rooting out "No Popery".

Nonconformity in Wales has always had its political reflex. We shall find that we cannot escape that reflex even in its decline. And as an afterthought I must make it no less clear that its present decline is by no means inevitable. Indeed, here and there we may discern a slight restoration. We must beware of tendencies.

H. W. J. EDWARDS

QUESTIONS AND ANSWERS

INSERTIONS IN ROSARY—EFFECT ON INDULGENCES

According to a reply in a Catholic newspaper, the indulgences attached to the saying of the Rosary cease if the several decades are concluded with the prayer, said to have been requested by our Lady of Fatima: "O Jesus, forgive us our sins, save us from the fire of hell, and lead all souls to heaven, especially those who have most need of thy mercy." If, as I understand, the insertion of this prayer has been recommended

¹ In *Seren Gomer*, June 1955.

by the Holy Father and some bishops, it seems hard to believe that the law of the Church penalizes those who follow their recommendation. (G.)

REPLY

Canon 934, §2: "Si peculiaris oratio assignata fuerit, indulgentiae acquiri possunt quocunque idiomate oratio recitetur, dummodo de fidelitate versionis constet ex declaratione vel Sacrae Poenitentiariae vel unius ex Ordinariis loci ubi vulgaris est lingua in quam vertitur oratio; *sed indulgentiae penitus cessant ob quamlibet additionem, detractionem, vel interpolationem.*"¹

S. Poenit., 26 November 1934: "Pluries a Sacra Poenitentiaria quaesitum est: Utrum verba can. 934, §2, C.I.C. *indulgentiae* (orationibus adnexae) *penitus cessant ob quamlibet additionem, detractionem, vel interpolationem* rigorose intelligi debeant de quibusvis additionibus, detractionibus vel interpolationibus an potius de iis tantum quae earumdem substantiam alterent. Et Sacra Poenitentiaria, re mature perpensa, respondendum censuit: *Negative ad primam partem; affirmative ad secundam*, facto verbo cum SSmo."²

It is certainly true that some bishops have urged their faithful to adopt the practice in question and not unlikely that the Holy Father has himself recommended it, though we have been unable to trace any published statement of his to that effect. But even setting aside the argument that might be based on authoritative recommendations of ecclesiastical superiors, and arguing simply from the law itself as at present authentically interpreted, we can see no good ground for the view, quoted by our correspondent, that the insertion of the Fatima prayer at the end of every decade results in the loss of the indulgences attached to the saying of the Rosary. In the light of the above-quoted reply of the Sacred Penitentiary, it is simply a question of whether or not the insertion involves a *substantial* alteration of the Rosary prayers. In our view, it patently does not. Indeed, we can only explain the newspaper answer, quoted by our

¹ Italics added.

² A.A.S., 1934, XXVI, p. 643; THE CLERGY REVIEW, January 1935, p. 65.

correspondent, by supposing that it was based upon a literal reading of the canon, and that the subsequent liberal interpretation was overlooked.

Up to 1934, when this liberal interpretation was issued, there might have been some ground for the newspaper answer, because the Sacred Penitentiary had itself more than once interpreted the rule somewhat rigidly. Thus, in a private reply of 27 July 1920, it ruled that a German and Swiss custom of inserting in every *Hail Mary*, after the word "Jesus", a clause expressive of the mystery under consideration, e.g. "Who shed His blood for us", could not be maintained "*integris manentibus indulgentiis SS. Rosario adnexis*".¹ It is true that the effect of this reply was subsequently modified, when, after some German and Swiss bishops had pointed out that their custom was approved by an indult of Pius IX, the Sacred Penitentiary publicly declared, 22 January 1921, that the said indult was not revoked by canon 934, and was indeed thenceforth extended to all who followed the custom anywhere; but the very tenor of this declaration² makes it clear that the Congregation had not altered its decision on the point at issue, namely that, but for the indult, the insertion in question would have involved loss of indulgences. In the view, however, of no less an authority than Seraphinus de Angelis, himself a *Substitutus* of the Indulgences Section of the Sacred Penitentiary, this and other similarly rigid decisions were implicitly revoked by the more liberal interpretation of the law which the same Congregation issued in 1934. He concludes, therefore, that an indult is no longer necessary to enable those who recite the Rosary in the German-Swiss fashion to gain the indulgences attached to it; "*additio enim, quae fit in medio Salutationis Angelicae, substantiam precum minime alterat*".³

If an insertion made in the middle of every *Hail Mary* does not constitute a substantial alteration of the Rosary, the same must surely be said, with even stronger reason, of a brief prayer added after every decade. Indeed, it has long been the custom of the faithful to insert prayers at this point. The *Gloria Patri* is

¹ A.A.S., 1921, XIII, p. 163

² A.A.S., loc. cit.

³ *De Indulgentiis*, n. 91.

itself such an insertion: it does not belong to the integrity of the Rosary and can therefore be added, omitted, or replaced by another prayer, without detriment to the indulgences.¹ The very *Manual of Prayers* authorized for use in our churches provides an introductory meditation and concluding prayer for every decade: they too are not integral parts of the Rosary, but no one would suggest that their inclusion prevents the gaining of the Rosary indulgences.

L. L. McR.

INSINCERE GUARANTEES AND MIXED MARRIAGE

The Church requires as a preliminary to granting a dispensation for a mixed marriage that there be moral certainty that the prescribed guarantees will be observed. How would the dispensation be affected if the guarantees were insincere or fictitious? Has the Holy See given any direction on the point? (D. V.)

REPLY

Canon 1061, §1: *Ecclesia super impedimento mixtae religionis non dispensat, nisi:*

1°. *Urgeant justae ac graves causae;*

2°. *Cautionem praestiterit coniux acatholicus de amovendo a conjugio catholico perversionis periculo, et uterque coniux de universa prole catholice tantum baptizanda et educanda;*

3°. *Moralis habeatur certitudo de cautionum implemento.*

2. *Cautiones regulariter in scriptis exigantur.*

S. Officium, 13 January 1932 (*A.A.S.*, XXIV, 25): "Emi ac Revmi Dni Cardinales . . . duxerunt, omnium Sacrorum Antistitum necnon parochorum aliorumque . . . attentionem excitare et conscientiam convenire, ne dispensationes huiusmodi

¹ Cf E. J. M., in *THE CLERGY REVIEW*, October 1935, p. 307.

unquam impertiantur, nisi praestitis antea a nupturientibus cautionibus . . . secus ipsa dispensatio sit prorsus nulla et invalida."

S. Officium, 10 May 1941 (*A.A.S.*, XXXII, 294): "Mens autem est . . . ; tamen usus huius facultatis dispensandi, sive ordinariae sive delegatae, invalidus dici nequit si utraque pars saltem implicate cautiones praestiterit, i.e. eos actus posuerit, e quibus concludendum sit et in foro externo constare possit eam cognoscere obligationem adimplendi conditiones et manifestasse firmum propositum illae obligationi satisfaciendi."

Canon 42, §2: Nec obstat expositio falsi, seu obreptio, dummodo unica causa proposita vel ex pluribus propositis una saltem motiva vera sit.

(i) An invalid dispensation from mixed religion would not affect the validity of the subsequent marriage; when such marriages have been declared invalid it was because the sincerity of the guarantees was made a condition of true consent.¹ The matter raised in the question is more serious when the point at issue is the validity of a dispensation from the diriment impediment of disparity of worship. When dealing with a similar question in 1921, a theologian remarked that the experts he had consulted steered clear of the point and were non-committal.² This condition of neutrality did not last, and in the periodical literature of the thirties there are few controversies as lively as that on the legal consequences of insincere guarantees.³

(ii) Bouscaren expresses his opinion thus: "In our judgement the validity of the dispensation depends on the moral certainty of the fulfilment of the promises (in the mind of the Ordinary or pastor) rather than on their sincerity, an interior fact which *per se* does not register in the external forum."⁴ It is clear that the dispensing authority may have such moral certainty and yet be deceived. Advocates of the mild view assert that while the Code and subsequent official documents emphasize the need for moral certainty, there is no legal text requiring

¹ Cf. *THE CLERGY REVIEW*, XXXVIII, 1953, p. 678.

² *Irish Ecclesiastical Record*, XVIII, p. 412.

³ Cf. *Ius Pontificium*: 1933, pp. 207 ff.; 1934, pp. 270 ff.; 1935, pp. 64 ff., pp. 191 ff., pp. 196 ff. *American Ecclesiastical Review*: 1934, XCI, pp. 446 ff. *Homiletic and Pastoral Review*: 1934, XXXIV, pp. 518 ff.

⁴ *Canon Lauv*, ed. 2, p. 518.

the *bona fides* of the parties as a condition for the validity of the dispensation. To require it would be futile as its absence could not be detected. They consider it useless to appeal to the decree of the Holy Office 13 January 1932, which seeks to strengthen the moral certainty of fulfilment even by the aid of formalities of civil law, but does not mention sincerity as a requirement for validity. Canon 42, §2, is sometimes quoted as indicating the compatibility of falsehood with the validity of a rescript. De Smet¹ refers to the report of a Rota case² (nullity because of unfulfilled condition), in which the Judges contrast the circumstances with those of a mixed marriage, and state that the mixed marriage would be valid, despite fictitious guarantees, if they were not a condition on which consent depended. One has heard, too, an argument drawn, rather naively we think, from the protest of Pope Pius XI against the violation of the "cautiones" by King Boris of Bulgaria.³ The Holy Father, distressed though he was at the King's dishonourable behaviour, cast no doubt on the validity of the dispensation. For these and other reasons the view upholding the validity has attracted many writers, among them Dr Doheny, an advocate of the Rota, who stated that there was "no possibility to impugn the validity of a marriage" solely on the grounds of insincere guarantees.⁴

(iii) The stricter view, supported by many authorities, is defended by Sartori in one significant sentence: "Cautio enim ficta non est cautio."⁵ When the guarantees are given insincerely, they are not given at all, and so the logical conclusion in accordance with canons 39 and 1061, §1, is "Ecclesia non dispensat". An appeal is made to the legislator's attitude to *dolus*, an analogy being drawn with canon 1321, on interpreting an oath according to the intention of the one to whom it is made. "Quaenam sit intentio iuris," writes Oesterle, "ex toto tractatu

¹ *De Sponsalibus et Matrimonio*: no. 874, fn. 3.

² *Coram Solieri*, A.A.S., XIV, p. 516: "Quare, etiamsi pars acatholica fide promittat, peccat utique, sed quia consensus alterius partis his promissionibus non subiicitur tamquam conditioni *sine qua non*, matrimonium validum nihilominus censendum erit. Secus vero dicendum quoties constet partem catholicam has promissiones petiisse tamquam conditionem sine qua matrimonium non contraheret, et simul constet partem acatholicam *fide* promississe *fictaque* promissiones iuramento confirmasse."

³ A.A.S., XXII, p. 529.

⁴ *Canonical Procedure in Matrimonial Cases*, p. 450.

⁵ *Enchiridion Canonicum*, ed. VII, p. 267.

satis apparebit. Certo Ecclesia non nutrit intentionem concedendi oratori fraudulento validam et licitam dispensationem ab impedimento disparitatis cultus."¹ This lack of intention to dispense so long as the Divine law forbids the marriage is one of the strongest arguments in favour of the strict view. "It does not seem morally right," notes Woywood, "to have the will and intention to grant the dispensation even though the promises are faked."² To do so would show little regard for the requirements of the Divine law. The advocates of this teaching are not impressed by the objection that if the strict view is correct the validity of many marriages is jeopardized. It can rightly be said that the validity of every marriage, like that of all contracts, depends on the sincere internal intention of the parties, in giving consent.

(iv) There has been no direction by the Holy See, in the form of an explicit interpretation "per modum legis". Hitherto, neither view could find support in the records of ecclesiastical jurisprudence. The report of the case quoted above and another in 1942,³ did indeed favour the validity of the dispensation despite fictitious guarantees, but it must be stressed that in both cases the precise point of our discussion was introduced only incidentally. It is not the practice of diocesan tribunals to publish their decisions, and if the many volumes of the Rota sentences are not of service, it is because matters pertaining to mixed marriage are really within the competence of the Holy Office, which may pass them on to the Rota.⁴ In recent years, certain canonical journals have printed a number of Rota decisions. No fewer than three of those reported have been on the matter raised by the questioner. In each case, the fictitious nature of the guarantees was duly established and the Court decided on the consequent invalidity of the dispensation, and hence on the nullity of the marriage because of an undispensed impediment of disparity of worship. The first case came on appeal to the Rota from a diocesan tribunal and the decision was given on 26 January 1948.⁵ The second and third decisions

¹ Oesterle in *Ius Pontificium*: 1934, p. 274.

² *Homiletic and Pastoral Review*, 1934, XXXIV, p. 518.

³ Burdigalen: *Coram Wynen*.

⁴ Cf. canon 247, s. 3.

⁵ Albanen in America: *Coram Brennan*.

concerned one and the same case.¹ It is impossible within the limited space at our disposal to discuss fully the reports of the cases, which may be read in *Monitor Ecclesiasticus*, 1951, pp. 271 ff., and *Ephemerides Iuris Canonici*, 1952, pp. 99 ff. The latter Review (p. 107) refers to a similar decision by the tribunal of the Roman Vicariate (9 April 1949), which was confirmed by the Holy Office.

The Judges argued that if the guarantees are not seriously made, a necessary condition is lacking: "manet enim contumelia Creatoris". Nor was the absence of any express statement on invalidity of any force: when the Church required a promise, she required a *real* one, seriously intended: "secus promissio non est, nec tamquam talis considerata quoties fictio exterius verbo aut scripto manifestatur idque probari possit." Where a promise is merely feigned, no obligation is assumed and the legislator's intention is frustrated. A confirmatory argument is drawn from the reply of the Holy Office, 10 May 1941, quoted above. In demanding that the guarantees be given *at least implicitly*, the Congregation showed that its main concern was rather with the essential fact, that the guarantees be actually, i.e. seriously given.

These decisions mark a notable development in matrimonial jurisprudence. It will be apparent, however, that their significance and implications will be of interest to many besides the members of Diocesan Curiae.

P. J. HANRAHAN

NUMBER OF CANDLES AT MASS

Is it correct to light more than two candles for the parochial Mass on Sundays? (M. M.)

REPLY

The term "parochial Mass" is ambiguous, but in queries concerning rubrics it usually means the chief low Mass (nor-

¹ Brooklynien: 4 April 1951, *Coram Felici*; 26 February 1952, *Coram Brennan*.

mally, but not necessarily, celebrated by the parish priest and its fruits applied for his people, i.e. the *Missa pro populo*) celebrated on Sundays or great feasts in a parish church, in which there is, usually, no solemn or sung Mass.

In replying to this query it may be useful to give a résumé of the liturgical legislation about the number of candles to be lighted for Mass. There is a curious lack of information on this matter in the rubrics themselves. The Ceremonial of Bishops (=C.E.) speaks of six *candlesticks* on the altar on great festivals in greater churches (I, xii, 11), and adds (n. 12) that if the Ordinary is the celebrant on such days, seven *candlesticks* are placed on the altar. It does not tell us how many of the candles are to be lighted but, evidently, supposes all six or seven to be lighted on such days for Pontifical Mass. It does, however, tell us later on (I, xii, 24) that on lesser feasts and greater ferias four candles suffice, and two on simple feasts and lesser ferias. The only information to be got from the rubrics of the Missal (*Rubricae Generales*, XX) is that on the altar on which Mass is to be celebrated "at least two candlesticks" are to be placed. Usage, however, replies of the Congregation of S. Rites (*S.R.C.*), and the teaching of rubricians have determined more fully the answer to the query. It is based on three principles: (i) the rank of the celebrant of the Mass, (ii) the kind of Mass in question, (iii) the liturgical grade of the day. Here is a synopsis of the law:

(A) When a bishop (or higher prelate) is the celebrant:

(i) for a Pontifical Mass of the living celebrated by the Ordinary, seven candles (C.E., I, xii, 11, 12); celebrated by a bishop or higher prelate—even a cardinal—who is not the Ordinary, six;

(ii) for a Requiem Pontifical Mass, six (C.E., II, xi, 1);

(iii) for a strictly private Mass, it is "becoming" (says C.E., I, xxix, 4) to use four candles on solemn feasts; on less solemn feasts or ferias two suffice;

(iv) for a low Mass, which is not strictly private, four or even six candles may be lighted.¹

¹ At an ordination in private four candles may be used; but for a public ordination in a church, seven are to be lighted even at a low Mass, when, of course, the ordaining bishop is the Ordinary (*S.R.C.*, 2682*).

(B) When the celebrant is of lower rank than a bishop:

(i) for high Mass, six candles are used, by custom, on greater days, four on lesser days;

(ii) for a solemn or sung Requiem Mass, at least four candles (*S.R.C.*, 3029⁷);

(iii) a low conventual Mass may be treated as if it were a solemn Mass (*S.R.C.*, 3697⁷);

(iv) for a sung Mass, "several" candles (but, of course, not more than six) may be used on festivals (1470², 3377¹).

(v) for low Mass: (a) for a strictly private Mass only two candles (cf. *S.R.C.*, 3059⁷); and no account is to be taken of the rank of the celebrant (unless he is a bishop or of higher rank) whether he be a prelate, e.g. a Protonotary Apostolic or a Domestic Prelate (*S.R.C.*, 1131²¹, 3262¹⁸, 4154^{10, 31, 49, 70}), or a Vicar General (*S.R.C.*, 441, 567, 1051), or an Abbot (cf. *S.R.C.*, 2201³), or a canon (*S.R.C.*, 1125, 2984), to use more than two. (b) for Mass which is not strictly private, on more solemn days, more than two candles may be tolerated (*S.R.C.*, 3059⁷, ⁹). As examples of a low Mass which is not strictly private, in the rubrical sense, *S.R.C.* gave as examples the Parochial Mass, or a Mass which, on an occasion of special solemnity or celebration, takes the place of a solemn or sung Mass. A later decision (*S.R.C.*, 3065) allowed more than two candles, at least on the more solemn feasts, when the principal Mass, a conventual or parochial one, cannot be sung for want of singers. Further examples of a low Mass which is not strictly private are the chief Mass of a religious community, a Nuptial Mass, a first Communion Mass.

Evidently, then, the mind of the Church is that for a low Mass two candles, and no more, are, normally, to be used; but on greater days—days which are of high rank in the calendar, or greater because of special, unusual circumstances—at a low Mass which is not strictly private more than two candles may lawfully be used. On the altar itself the maximum number of candles for Mass is seven (when the Ordinary celebrates Pontifical Mass of the living, or at a public ordination); if extra candles are used on the very great solemnities of the year, for example, they must not be put on the altar, but may be put around it, e.g. in standard candlesticks.

RESPONSES AT HIGH MASS

Should the responses *Deo gratias* after the Epistle, and *Laus tibi, Christe* after the Gospel be made in a high Mass as in a low one? If so, by whom? (N. P.)

REPLY

No rubric or decision of *S.R.C.* indicates that they should, and it is contrary to tradition, these responses being made only when the pericopes are read, not when they are sung in either a solemn or a sung Mass.

CROWNING A STATUE OF OUR LADY

Is it lawful and in keeping with the Liturgy of the Church for a child to perform the crowning of our Lady's statue at the end of a May procession? (C. W.)

REPLY

As a liturgical function the solemn crowning of a statue of our Lady may be carried out only by a bishop and the rite is found only in the Roman Pontifical, and not in the Roman Ritual. Some authorities, however (e.g. Canon Mahoney, following Moretti, in *THE CLERGY REVIEW*, December 1950), think that the Bishop may delegate a priest to perform the ceremony. Crowning a statue by a lay person must not be associated with any liturgical function. It is a completely private act of devotion, which may, presumably, take place in a church (but, of course, not within the sanctuary) if the Ordinary so permits, and needless to say, the rite given in the Pontifical must not be used.

J. O.'C.

BOOK REVIEWS

St Gregory of Nyssa : The Lord's Prayer. The Beatitudes. Translated and annotated by Hilda C. Graef. Pp. vi + 210.

Origen : Prayer. Exhortation to Martyrdom. Translated and annotated by John J. O'Meara, M.A., D.Phil.(Oxon.). Pp. viii + 253.

Rufinus : A Commentary on the Apostles' Creed. Translated and annotated by J. N. D. Kelly, D.D.(Oxon.). Pp. 166.

(Ancient Christian Writers, 18-20. Longmans. 25s. each.)

WHY read the Fathers? So varied is their role in Christian life and thought that it would take a small book to formulate the answer to this question. Even then, the only source of a true conviction of their living value would remain experience: the experience of the deepening and widening effect on one's Christian outlook given by contact with the documents of the early Church and the classics of Christian literature. The problem is to overcome the difficulties inevitable in the first approach to any writings of a bygone age. *Ancient Christian Writers* has been designed to remove this barrier, and these three volumes are an excellent example of its quality.

The reputation of St Gregory of Nyssa as a speculative theologian and mystic often leaves the impression that his writings belong to a higher atmosphere that is too rarified for most of us. This is certainly untrue of the two series of remarkably lively homilies given in this volume.

One of their most striking characteristics is that they are intensely practical, and full of highly coloured examples not only from the moral and social life, but also from the medical and scientific thought of his time. . . .

The treatise on the Lord's Prayer begins with an introduction on the need for prayer and its neglect by most Christians, which reads almost as if it were written for our own time (p. 7).

This Eastern doctor is not so remote from us as we supposed:

The picture of Gregory of Nyssa that emerges from the two works here presented should be attractive to the modern reader. It is that of a man thoroughly conversant with human nature in general and the needs of his contemporaries in particular; not a Desert Father, living in isolation from the world around him—a world that presents many features similar to our own—but steeped in its culture and interested in all it has to offer. At the

same time, the former rhetor has found that, attractive though this world may often be, the only goal worth living for is the Kingdom of Heaven; and having become a bishop and shepherd of souls, he uses all his powers and knowledge to imbue others with the same conviction (pp. 19-20).

The introduction gives us the context of Gregory and of his thought; and there are some particularly good notes on the terms and ideas used in the sermons; for instance, the note on *parrhësia*. One remark, however, will cause some surprise. In note 114 on *The Beatitudes*, Miss Graef points out a confusion in the text and states: "and Peter was not crucified head downwards". She suggests reading Andrew for Peter, "which would bring the passage in line with tradition". Surely, whatever its historical value, there is the tradition that Peter was crucified head downwards, a detail that was never asserted of Andrew.

Origen at his most accessible is the content of the second volume. The two works it offers show us Origen the Christian and the spiritual teacher; there are fewer obstacles in them than elsewhere to our appreciation of the attraction and power of the great Alexandrian. Professor O'Meara says of the treatise *Prayer*:

It is not merely a treatise on prayer; it is a prayer itself. For the spirit of Origen which, as Erasmus says, is everywhere aflame, is burning here with such intensity as to make it impossible for the reader to remain untouched. . . .

The approach is, as usual in Origen, Scriptural. . . . The reader must then be prepared to follow Origen through the closely woven pattern of quotations from the Scriptures which largely constitutes the work. This requires a prayerful disposition such as Origen himself recommends, and the minimum of distraction from outside (p. 8).

The *Exhortation to Martyrdom*, written to comfort two friends in prison during persecution, is a treatise that expresses the deep principles of Origen's own spiritual life and outlook; so it takes its place as a fitting companion to his teaching on prayer.

Rufinus is perhaps most remembered as the hapless victim of Jerome's bitter pen. If we succeed in getting beyond the latter's denigration, we find that he was in fact a quiet and humble person, and, though not a great writer, he has a definite place in the history of Christian literature, especially by his translations. Among his original writings, the *Commentary on the Apostles' Creed* is probably the most important. A catechetical exposition, it sets forth the creed for

the benefit of those under instruction. This alone, especially in view of its influence, makes it of great interest, but it has an even greater value. All who know anything of credal history will not need to be told of the key importance of this treatise for our knowledge of the Roman creed. It is this bearing of the work that makes the choice of editor so appropriate. Dr Kelly has written in *Early Christian Creeds* what will remain for long the standard account of the development of the creeds. He applies his extensive knowledge of the subject to the annotation of Rufinus's work, and his notes, though concise, give abundant information on the various topics of credal studies in a way that should delight the student. Take as an example note 8 on the meaning of *symbolum*. Furthermore, other aspects are not left aside in the introduction and notes, and, in particular, careful attention is paid to the statements in the work on the Canon of the Bible. Unquestionably an invaluable volume for students.

St Prosper of Aquitaine: The Call of all Nations. Translated and annotated by P. de Letter, S.J., Ph.D., S.T.D. Pp. 234.

St Augustine: Sermons for Christmas and Epiphany. Translated and annotated by Thomas Comerford Lawler. Pp. 249.

St Irenaeus: Proof of the Apostolic Preaching. Translated and annotated by Joseph P. Smith, S.J. Pp. viii + 233.

The Works of St Patrick. St Secundinus: Hymn on St Patrick. Translated and annotated by Ludwig Bieler, Ph.D. Pp. vi + 121.

(Ancient Christian Writers, 14-17. Longmans. 25s. each.)

THIS series of patristic translations has now deservedly established itself in both scholarly and popular esteem. The general editors are doing their work so well that acceptance into the series has become a guarantee of worth. Each successive volume gives us not only a competent and readable translation, but also an introduction and copious notes that have made this series of use to scholars and students the world over. In all probability, it is right to affirm that, if the publication of this series continues according to plan, it will be an event of significance in the history of patrology. It is already plain that there have been few such well-directed efforts to make the riches of the patristic age generally available.

The first work in this batch is of particular interest to students of the ticklish theology of grace. It is "the first treatise in ancient Christian literature on the problem of the salvation of infidels" (p. 3); and it belongs to the lull that lies in the middle of the fifth century between the two periods of the Semi-Pelagian controversy. The

authorship has been disputed, but Father de Letter accepts with most scholars today the conclusion of Dom Cappuyns that St Prosper, the follower and correspondent of Augustine, was indeed the author. This treatise is considered to mark a partial withdrawal by Prosper from Augustinian theories in an endeavour to harmonize the gratuitousness of grace with a universal salvific will. Its originality lies in the idea of a general grace given to all men, a grace distinct from the special grace that leads to actual salvation. Despite its merits, it remains somewhat incoherent, and, not surprisingly, fails in its attempt to resolve the problem. The notes which guide the reader through the forest of this difficult but important writing will help all those studying the positive side of the treatise on grace; they will also be grateful for what is the first English translation of the work itself.

In contrast to the above, the next volume should have a wide popular appeal. Shall we say that it could serve as a tempting carrot to coax the ordinary reader to enter the patristic granary? The great St Augustine did not merely engage in complicated controversies on grace and other matters, but he also continually put the divine mysteries before the ordinary people in a lively and attractive fashion. Usually he was commendably brief: "Augustine often contented himself with a sermon of fifteen minutes, while Chrysostom often required two hours" (p. 15). A glance at this volume will verify this. Moreover, his great popularity as a preacher shows that he was in touch with the needs of his flock; and this too is confirmed by the sermons themselves. Here we are given the sermons belonging to the Christmas season; they are twenty-three in number. There is an introduction to tell us, among other things, about Augustine and his preaching, the recording and subsequent adventures of his sermons, and the history of the feasts of Christmas and the Epiphany; the usual notes are present to elucidate the allusions and comment upon and clarify certain points. An attractive volume. One word of advice: skip the first lengthy discourse on the genealogies; it is quite unlike the rest.

The opusculum of Irenaeus on the apostolic preaching is quite simple, but its translation and editing have demanded much learning. This is because the work has come down to us only in an Armenian translation, discovered at the beginning of this century. An account of this translation and of the discussions and difficulties surrounding its rendering is given in the introduction. This, it may be noted, is a clear scholarly piece of work and written in a vigorous, incisive style. Father Smith holds that the Armenian translation was made in the sixth century, probably at Byzantium between 570 and

590. It was made directly from the Greek and belongs to the earliest phase of the so-called Hellenizing school of Armenian, although the peculiarities of its style are also due to the fact that it was intended as a key to those studying the Greek original. To make a readable yet true English version of such a text was plainly a formidable task. The principles of his rendering are explained by the translator, and his copious notes will further assist specialists to discuss his interpretation in detail. Of its very nature, this is a volume of scholarly significance. Nevertheless, the editor has not forgotten the purpose of making the work of Irenaeus accessible to the less learned, and all the necessary help is given to them. What are the characteristics of the treatise? It is an apologetic rather than a catechetical exposition, but "apologetics" in the modern sense, aiming not so much at the defence of Christianity against paganism or Judaism, as at the positive establishment of the credentials of the orthodox Church" (pp. 20-1). The special features of the account of the faith it gives, its omissions and inclusions, are explained by this apologetic aim, and also by the probable dependence of Irenaeus on a collection of testimonies against the Jews. The ideas we naturally associate with this great doctor find their place in this writing; and considered precisely as a proof it "has for its basis the fact that the old dispensation was but the preparation and prophecy of the new, and that the realization of that prophecy is the proof of the genuineness of the message brought by the Gospel" (p. 43). A notable addition to the series.

We don't usually think of St Patrick in considering the patristic age, yet he belongs to it, and, although his writings are slight, they have a claim on the attention of Irishmen. In a slender volume, Professor Bieler, well known to all students of Ireland's apostle, translates and edits the writings of Patrick, principally the *Confession*; he adds to them the hymn on St Patrick, attributed to St Secundinus, a contemporary and fellow missionary of the Saint, and also the *Lorica* or *Breast-Plate*. These brief documents will delight many by their human and spiritual appeal, and the notes given will be a useful source of information for all those interested in the early history of the Irish Church.

C. D.

Gibraltar. By José Plá. Translated by Dora Round. Edited, with an Introduction by Sir Charles Petrie, Bart. (Hollis & Carter. 16s.)

THIS book, which though not large is very interesting and valuable, supplies a timely reminder that no important question is ever properly explained in newspapers and reviews. Current opinion

here—in so far as there is any at all—is that the strong demand of Spaniards for the retrocession of Gibraltar is of recent origin, that it is altogether unreasonable, and has been trumped up by Franco or the Falangists to annoy us. Señor Plá, who is a Spanish Liberal, has now shown that this is a very hasty and a very superficial view, and that the question of Gibraltar has from time to time occupied European diplomacy for more than two hundred years and may easily do so again. Critical moments turn up in the life of even the strongest states, and new and surprising solutions are now more likely than ever.

The usual statement of the British case, such as might be found in any leading article, is that Gibraltar has actually been in our possession for two hundred and fifty years since its capture by Rooke in 1704 and this is a longer period than its possession by Spain, seeing that it was not finally taken from the Moors till 1462 and not formally annexed to the Dominions of the Spanish Crown till 1502; that it was expressly retained by the Treaty of Utrecht, 1713, and again by the Treaty of Versailles, 1783, Florida and Minorca being accepted by Spain as equivalent; and that there was, moreover, a tacit renunciation by Spain in the Seville Treaty of 1729 in which Gibraltar was not mentioned. These are unquestioned facts, but they are very far from being the whole story. Señor Plá's able study, powerfully reinforced by the lucid and weighty Introduction of Sir Charles Petrie (who incidentally is a corresponding Member of the Royal Spanish Academy of History), brings out other aspects not so familiar, with the result that the picture is altered and the force and depth of Spanish feeling on the question brought home to the most casual reader. In his *Picture of Modern Spain* Professor J. B. Trend says roundly: "It is as if the French held Dover"; and during the First World War the Spanish statesman, Antonio Maura, summed up another longstanding discussion: "To ask us to exchange Gibraltar for Ceuta is like offering a man a silver watch in exchange for a gold one . . . with the aggravating circumstance that both are his own."

England began to covet Gibraltar in the time of Oliver Cromwell and again after Tangier had been given up, in 1684. Pepys, who was sent to survey, said it could be captured without the loss of a single life and fortified for a mere trifle. When Sir George Rooke took it in the War of the Spanish Succession he did so, not for England or for Queen Anne, but for "Charles III of Spain", i.e. the Hapsburg claimant, the Archduke Charles, on whose side England was fighting. All through the eighteenth century, with its intricate diplomacy and endless "secret negotiations", the Gibraltar question

was under discussion; at one time the Spaniards had a prospect of recovering the fortress but Elizabeth Farnese preferred Italian principalities for her sons, while English statesmen, who were open to a bargain, on the whole preferred Minorca. However, naval experience gradually proved the great and growing importance of Gibraltar and when this new and greatly increased value was realized in England all hopes of retrocession or exchange were ended. After the long siege of 1779-82, Gibraltar became *Terra Irredenta* for Spain. In the very last negotiation before Spain entered the war against England, Florida-blanca had declared to the secret agent, Charles III's Irish chaplain, Father Hussey, that it was an object for which his master would break the Family Compact or any other agreement he might have with France. In the early days of the Peninsular War the Spanish Government, while accepting help against Napoleon, objected to the despatch of British troops to Cadiz for fear that it should become a second Gibraltar.

Sir Charles Petrie asks whether retention is really necessary now. The United States is content with leasing bases without acquiring any rights of sovereignty. By some such arrangement Great Britain would be quite as well off, Spain would eventually be satisfied, and perhaps a future liability avoided. The vast change in the conditions of warfare must once again alter the value of every fortress. There remains the "prestige" motive. But under a Labour government India, Pakistan and Burma were given up without any noticeable concern on the part of the electorate, and under a Conservative government the Sudan and the Suez Canal have been similarly evacuated. There is an opportunity here for the healing of an old wound.

The translation reads like an original and the volume is well edited; but a study of this kind should be furnished with a map.

The Mind of Pius XII. Thoughts, Writings and Messages on Religious and Secular Topics by His Holiness Pope Pius XII. Edited by Robert C. Pollock. (Published for The Fireside Press by W. Foulsham & Co., Ltd., London, New York, etc. 18s. net.)

DESIROUS of making known as widely as possible the "powerful, concrete and sustained presentation of religious life" contained in the published utterances and communications of Pope Pius XII, the Associate Professor of History and Philosophy at Fordham University has, with the assistance of a number of friends, prepared a kind of special "digest". The matter is broken up very small and rearranged under sixteen general headings chosen by Mr Pollock himself, such as "Growth and Development", "The Social Question",

"The Modern State", "Democracy", "Peace", "Science" and so on. Each section begins with a paragraph by the Editor and consists of a large number of short extracts, many of them two or three lines, the longest about thirty lines. Each of these excerpts is provided with a heading derived verbally from its own text. In Section I (Growth and Development) there are thirty-six of them; in Section IX (Peace) there are twenty-one; in Section X (Science), forty-seven; while the concluding section ("Miscellaneous Subjects") has no fewer than sixty-five. Some of them are not quite easy to understand out of context: e.g. "The pansexual method (p. 154). It is not proved—it is in fact incorrect—that the pansexual method of a certain school of psychoanalysis is an indispensable integrating part of all psychotherapy which is serious and worthy of the name," while, on the other hand, we read, in the section on Labour, that: "Trade Unions arose as a spontaneous and necessary consequence of capitalism, established as an economic system," and under "Miscellaneous Subjects" that: "Souls ennobled, elevated and prepared by art are thus better disposed to receive the religious truths and the grace of Jesus Christ."

This compilation, introduced by an eloquent preface, is concluded by a kind of source-index for the quotations and a "Selected Bibliography" consisting of some fifty miscellaneous books. The "digest" is doubtless an established and perhaps a necessary method for a public unaccustomed to read *in extenso* matter requiring close attention; but here there is an obvious discrepancy between the fervent admiration for the Holy Father's utterances and the manner in which these samples of them are presented. The impression conveyed is that the real purpose of the book is to provide preachers and journalists with a large supply of handy quotations on a great variety of subjects.

Catholicisme, Hier, Aujourd'hui, Demain. Part XV, Evangile—Félix; Part XVI, Félix-François. (Letouzey, Paris.)

COMPARISON of this fine encyclopaedia, edited by Canon Jacquemet of Paris, with its counterpart and complement published at Louvain reveals the fact that the two works appear to run on parallel lines which, of course, do not meet or intersect. Whether by accident or design, subjects of importance are not duplicated or, at any rate, do not fall to be treated in the same place. They cover the ground at about the same rate: *Catholicisme* has issued ten parts since 1949, the *Dictionnaire d'Histoire et de Géographie Ecclésiastiques*, nine. The former has got a little further because its articles, though more numerous, are not quite so lengthy and elaborate; in both alike the treatment

is all that could be desired by any student. Both editors believe in being up to date and comprehensive: in Part XVI of *Catholicisme* there is an entry for Cardinal Feltin, the present Archbishop of Paris.

William Weston: The Autobiography of an Elizabethan. Translated by Philip Caraman. Foreword by Evelyn Waugh. (Longmans. 18s.)

FATHER CARAMAN now gives us a companion and complementary volume to the Autobiography of John Gerard (v. THE CLERGY REVIEW, November 1951), translated and edited in the same impeccable manner. This equally remarkable and revealing story covers in much the same way the period of intense persecution; it relates similar instances of heroism and of endurance, and has the peculiar interest of demonstrating how men of entirely different temperament were inspired with the same ideals, obeyed the same instructions, confronted the same dangers and endured the same sufferings. Father Weston was altogether unlike Father Gerard. He was evidently a gentle soul, without any of the superb aplomb and ingenuity of Gerard, highly imaginative, almost a mystic. In one respect only was there a resemblance in their methods: scrupulous care not to bring trouble upon those who entertained or assisted them. So completely was Father Weston absorbed in spiritual motives, so manifestly innocent was he of any political aims that one is inclined to imagine that the government, which could have put him to death at any time simply for his priesthood and profession, spared him as a harmless visionary. Walsingham seems to have meant to connect him with the Babington Plot, but that plan had to be dropped because of its palpable absurdity; nobody was less like a conspirator. Their view of him was possibly confirmed by Weston's somewhat excessive pre-occupation with "possession" and exorcism, for with the practice of exorcism he became very prominently connected. There is, in fact, a good deal in his narrative to illustrate the peculiar strain of the persecution and its effects upon the nerves, the health and even the reason. Hysteria, melancholia and even delusions engendered by the tension will find a place in his comparatively short relation, a feature which very clearly differentiates it from that of Father John Gerard. Again, Father Weston suffered altogether seventeen years' imprisonment without ever attempting to escape, though he can quietly describe the almost humorous ingenuity of the escapes of a fellow prisoner. But his influence somehow persisted despite imprisonment. During all that time he was, in the words of Father Persons, the most esteemed and consulted man in England. There seems to have been something almost miraculous in his meekness and patience, in his last recorded conversation, after his release, he still nourishes

the unconquerable hope that the English people may yet be given the opportunity to return to the Faith.

He had been sent on the English mission in 1584 in succession to the Jesuit Provincial then in prison. He landed somewhere between Yarmouth and Lowestoft, and exciting adventures began at once. His greatest success was the conversion of (Blessed) Philip Howard, Earl of Arundel. In July 1585 he met Father Garnet and Father Southwell in London and he had his share of the usual narrow escapes from the pursuivants. He was arrested in 1586 and spent nearly two years in The Clink; while there he had a disputation with the famous Lancelot Andrewes. After the Armada crisis the government transferred thirty or forty priests and a number of Catholic gentlemen to Wisbech Castle. Father Weston, sent there in January 1588, spent ten years in that concentration camp. The first half of the long period was a time of great hardship, but afterwards the prisoners were allowed much more licence. They were able to meet and to talk and eat together. We read of eighteen Masses celebrated on a single day. "They led," wrote Father Persons, "a collegial and heavenly kind of life both for inward virtue and external edifications." There were conferences and daily theological discussions, all this chiefly under the inspiration and direction of Father Weston. He tells of a Puritan prayer-meeting where, watched by the Catholic prisoners, the fanatics argued with one another, each checking the others' statements from his own Bible. The meeting ended in a fight.

Dissensions, as is well known, broke out among the prisoners, the famous "Wisbech stirs", due not so much to mixed motives on the part of the secular priests as to a markedly different attitude to the government. Father Weston, who had to endure open hostility, led by Bagshaw and Bluet, gives a very brief and singularly restrained account of the quarrel, considering that on a false accusation of his opponents he was transferred to the Tower, where he was in danger of torture and execution. After long, solitary confinement he was eventually released and banished under James I in 1603. Broken in health, though only fifty-four, he went to Rome, thence to Valladolid where he was appointed Rector of the English College. He died there in 1615 at the age of sixty-four.

It is impossible to speak too highly of the manner in which this seemingly simple but really difficult narrative has been edited. It is not nearly so detailed and explicit as that of Father John Gerard, and the work entailed must have been much greater. Father Caraman has brought to the task the same wealth of knowledge, the same complete familiarity with the literature and all the records of the

time, the same minute exactitude, with the added difficulty of elucidating very general and very reticent observations. As a revelation of the character of the regime, with all the details and particulars and glimpses of the spies, informers and traitors, the annotation of these two narratives is a thing of great and permanent value.

The Deliverance of Sister Cecilia. By Sister Cecilia as told to William Brinkley. (Longmans. 12s. 6d. net.)

THIS narrative is most truthfully described as the thrilling story of a heroic nun and of her escape from tyranny. Sister Cecilia, a religious of the Daughters of the Most Holy Saviour, was one of a large family on a Slovakian farm, and if she had not been endowed with a strong frame and a stout heart and a minimum of "nerves" she would certainly not have lived to tell her story. It really begins in 1948 when her country was taken over by the Communists. Very soon her work of teaching young children was interrupted and in the following year entirely prohibited. The convent was closed. She then worked for children in a hospital in Bratislava under ever-increasing hostile pressure which itself drove her to join the "underground" movement for helping others to get away. This went on for a while with the aid of a farmer and his daughter who made a business of getting refugees across the Morava River into Austria for 15,000 crowns a head, money down before anybody could set foot in the boat. At last Sister Cecilia was detected. A police-van came to fetch her, but with amazing coolness she changed into civilian clothes, walked out through the police cordon and got away. Her adventures were astonishing and they are told with verve and homely humour. The first thing was to stain her forehead which, "marble-white" in contrast to her tanned face, would have at once betrayed her. She went about in ski trousers and a sweater, had to invent a husband and children, and by dint of repetition of the tale felt that she had almost begun to believe it herself. Once she thought she was arrested and found that her captor was a priest who had escaped from a concentration camp and had had to jump from a moving train. Aided by him and by another priest dressed as a Communist policeman, she made a remarkable journey. A pretended flirtation became necessary because they had all three to leave the train at the same place and this was cleverly sustained by a pretence that, against her duty as a wife and mother, she was consenting to accompany the two men to a disreputable dance! At last, after dreadful suspense and excitement, they got across the guarded river in a fog, and reached the relative safety of the Soviet-occupied zone of Austria. The rest, of course, was easy work for Sister Cecilia who is

now safe and happy in America. One of her sayings is memorable, that for people behind the Iron Curtain the words: *quare tristis incedo dum affligit me inimicus* have a very terrible significance.

Characters of The Reformation. By Hilaire Belloc. (Sheed & Ward. 10s. 6d. net.)

THIS is a reprint, without the illustrations, of a book published in 1936 which belongs to that group of biographical or quasi-biographical works brought out by Belloc after the discontinuance of his *History of England*. The volume consists of twenty-three short sketches: Henry VIII, Catherine of Aragon, Anne Boleyn, Thomas Cromwell, etc., covering the Reformation in England, and rounded off with equally brief glimpses of the Emperor Ferdinand II, Gustavus Adolphus, Richelieu, Descartes, Pascal, William of Orange and Louis XIV. The biographical matter is scanty, the avowed purpose being to suggest—or rather, to enforce—each individual contribution to the business of the Reformation. These pieces have every appearance of being dictated and then despatched forthwith to the printer, and they are strongly marked with the familiar features of Belloc's later manner, exaggeration and over-simplification. The reader, who is throughout taken to be a complete stranger to history, is told, for instance, that Elizabeth never had her will in matters of State; that had the Armada succeeded she would without doubt have yielded to her natural inclination and followed the Catholic desires of her people; that Gallicanism was "the special creation of Louis XIV and his reign".

The name "Courtenay" is twice misprinted and "Noyar" (p. 180 n.) should, of course, be "Noyon".

The Empty Room. By Vincent McCrossan. (Philosophical Library, New York. \$2.75.)

THE Empty Room is the "Room for Meditation" at the United Nations, a room in which there is no sacred emblem and no altar. Dr McCrossan, of Boston College, who bears the impressive appellation of Professor of the Literary Background of European Civilization, is filled with prophetic fury at the sight of this hollow mockery and gives vent to his feelings in half-a-dozen chapters, each called "A Voice". Thus we hear, from him, the voices of the U.S.A., Russia, Israel, Germany, China, and the Other Nations. Each of these "voices" consists of a vehement outpouring, in gasps of exclamatory and excited speech, of denunciation of un-Christian and anti-Christian materialism, of Bolshevism, Communism, Atheism and

of all the works of darkness. No people or nation escapes, certainly not the British. When Dr McCrossan gets to China his fervour becomes frenzy and he repeats rhythmically, six times over, a dithyrambic passage about the mountains being "dancing poisonous silver serpents" and the plains "seas of stampeding mad elephants". Each of these pieces concludes with prayers and invocations repeated antiphonally, some of them in various languages. After all this a bewildered reader might well seek refuge in the first empty room he could find.

J. J. D.

De Rubricis ad Simpliciolem Formam Redigendis. By A. Bugnini, C.M., and I. Bellocchio, C.M. Pp. 104. (Rome: Edizioni Liturgiche, Via Pompeo Magno, 21, 1955. 600 lire.)

La Semplificazione delle Rubriche. By A. Bugnini, C.M. Pp. 121. (Rome: Edizioni Liturgiche, Via Pompeo Magno, 21, 1955. 420 lire.)

ON 23 March 1955, the Congregation of Sacred Rites published the important decree *Cum nostra* on reducing the rubrics of the Roman Missal, and Breviary, to a simpler form. The decree is a long one and of far wider scope than would at first sight appear. Its provisions—despite their clarity—set a number of rubrical problems, and raise doubts and difficulties which call for solution. Obviously, an authoritative commentary on the decree was essential. It was provided without delay. The liturgical review *Ephemerides Liturgicae* published by the Vincentian Fathers (Lazarists) in Rome devoted the second issue of 1955 (volume LXIX) to a long and most valuable explanation of the decree. This review is of very special competence in matters liturgical and—second only to S.R.C. itself—is regarded as the most authoritative source of information, especially on rubrical problems.

Its editorial board, headed by the Director, Father A. Bugnini, C.M. (Professor of Liturgy at the Propaganda Fide University), includes Father Hanssens, S.J. (Professor at the Gregorian University); Father Mohlberg, O.S.B. (Professor at the Pontifical Institute of Christian Archaeology); Father A. Paladini, C.M. (a Consultor of S.R.C. and of the S. Congregation of Ceremonial); and Father Pizzoni, C.M. (another consultor of S.R.C. and Moderator of the Pontifical Liturgical Academy). For many years past the *Acta Apostolicae Sedis* has ceased to publish replies from S.R.C. to rubrical questions, and only in the pages of the *Ephemerides* can students of the Liturgy learn the mind of the Congregation on such matters.

This article of the *Ephemerides* on the new decree was written by

Father Bugnini and his colleague Father Bellocchio, C.M., who is the Secretary of the publication. They were assisted by Father Joseph Löw, C.S.S.R., who is the Vice-Relator of the historical section of S.R.C. The article is, therefore, of the highest authority, as we may well conjecture that these learned liturgiologists had much to do with the preparation of the decree *Cum nostra*, and are by far the best guides regarding its spirit, scope, and meaning. It is this important article that has been printed as a separate publication under the title *De Rubricis*, etc. It gives us the historical background of the new rubrics, explains the aims of the reform and the principles on which it is based, and solves a multitude of problems that the provisions of the decree raise. It is, obviously, a most valuable book, and the many commentaries and articles on the new decree that will in due time appear—or have already appeared—will owe a great debt of gratitude to its erudite authors. In the appendices are given a specimen calendar for the Universal Church for the entire year, drawn up in accordance with the new rubrics, and new tables of occurrence and concurrence. These will evoke the blessings of those priests whose duty it is to prepare the annual *Ordo*. There is an alphabetical index in the brochure, which is not, naturally, in the original article in the *Ephemerides*.

The second book is an Italian translation of the commentary, but Father Bugnini has added a few observations here and there; and as the sub-title of his book is "Spirito e Conseguenze Pratiche del Decreto della S.C. dei Riti del 23 Marzo, 1955" he has added a special section entitled "Perchè una Riforma Liturgica?" (pp. 9-16), and a chapter called "Conclusioni". By way of appendices he gives the first impressions that *Cum nostra* made on liturgical writers ("Primi Echi", pp. 110-13); the very important decisions of S.R.C. of 2 June 1955 on a number of points arising out of the decree (these Father Bugnini has also included as footnotes in the appropriate parts of his book); and a bibliography—up to 28 June—of booklets or articles concerning the new rubrics. There is a good index. The author's compatriots and all who read Italian will be very grateful to Father Bugnini for this timely brochure.

Liturgies of the Religious Orders. By Archdale A. King. Pp. xii + 431. (London: Longmans Green, 1955. 50s.)

MR. ARCHDALE KING is a recognized expert on the history of the Rites of the Catholic Church. His *Notes on the Catholic Liturgies* appeared in 1930 and was followed in 1947 by two volumes entitled *The Rites of Eastern Christendom*. His newest book gives us the history of the rites of five of the great Religious Orders of the Western

Church, whose "use" is a variant of the Roman Rite, the Carthusians, Cistercians, Premonstratensians, Carmelites ("Calced") and Dominicans, and he has in preparation a companion volume *The Liturgies of the Primatial Sees*.

Mr King has done his work very thoroughly. For each rite he gives a sketch of the Order, to provide the historical background of its rite, followed by a general account of the origin and development of the rite and its main features, including its calendar for the liturgical year. He then deals with the architecture of the Order and describes its church furniture and accessories. Lastly he treats of the rite in its present form, giving an account in detail of the celebration of Mass. Each rite is followed by a bibliography concerning it, and there is a general bibliography at the end of the book. There are a number of appendices dealing with some points of special interest.

This book contains an incredible amount of detail concerning these five rites, well documented, and the accuracy of which is vouched for by priests of each Order, who read Mr King's account of its rite, corrected it and amplified it whenever necessary. There are a number of very interesting photographs to illustrate the text, most of them taken by the author.

The Catholic *Who's Who* gives Mr King's recreation as "bi-annual liturgical tours abroad". He has certainly made good use of his extensive travels, for he has seen in practice with his own eyes the rites about which he has so effectively written. *Liturgies of the Religious Orders* is an invaluable and indispensable book of reference for all students of Sacred Liturgy.

Manners at Mass: The Movements and Gestures of Public Worship. By V. G. L. Pp. 56. (London: Burns & Oates, 1955. 3s. 6d.)

THE chief purpose of the "liturgical movement" is to induce the congregation at Mass and other functions—hitherto so often "silent and detached spectators" (Pius XI)—to take that *active* part in the Sacred Liturgy that the Church ardently desires them to take. An important part of this active participation in a sacred rite is liturgical gesture, whereby, with or without accompanying words the worshipper expresses externally—as it is natural for man to do—his inner feelings. To make these religious gestures properly, to behave in church as liturgical etiquette requires, is not a matter of little importance. It is painful to see careless signs of the cross, badly made genuflections, and the other signs of ignorance of Catholic ritual or of disregard for good manners in church—and that sometimes by persons who are well-informed and punctilious in their behaviour in ordinary life. It is sad to see people at, say, High

Mass who seem to have no idea whatever what to do, and are, apparently, as bewildered as if they found themselves at a service in a Jewish synagogue or a Mohammedan mosque.

This modest little book by V. G. L. (who has already helped us in the study of liturgical Latin) gives a very accurate account of the correct way to make the ordinary liturgical gestures (the sign of the cross, genuflexion, striking one's breast, etc.) and explains their symbolism and significance. It then treats in detail of the correct procedure at Mass. The author usefully points out that—despite contrary usage—it is not correct, and is very disturbing, for those who are *seated* when the choir sings *Et incarnatus* of the Nicene Creed to kneel down. They should merely bow. On the contrary, those who happen to be standing at that moment do kneel down.

Manners at Mass is an excellent little book and most commendable.

J. O'C.

Voice Production in Choral Technique. By Charles Cleall. (Novello. 3s.)

"THE purpose of this book," the author tells us, "is to state briefly how the ordinary choir can develop qualities. Most choirs are neither good nor bad—indeed, to be without obvious faults or weaknesses is often to be called good; but quality is much more than the absence of faults. It is a positive thing." The main theme is vocal tone, and closely connected with it, articulation, breathing, rhythm, tuning. The approach to the whole question of voice production is by discussion and analysis of pronunciation.

It is clear that the author has made a thorough study of the subject, but it is not so clear that a reader who was not already well on the way to proficiency himself would derive full profit from the book. In other words it is a book for choirmasters rather than for choristers, for choirmasters will be—or ought to be—familiar with the peculiar compound of anatomical detail and colourful comparison which writers on the voice employ. A fair specimen of Mr Cleall's style is the following paragraph, chosen quite at random, on the subject of *Timbre*:

As your N, so shall your voice be. Sing a middle note to N, and see how many changes of tone are possible to it. Next sing N and then open it into a vowel as quiet as the N. Two sounds may be distinguished: N does not turn into the vowel; the vowel is added to N, both sounding together, the vowel being the external sound, or shell, and N the internal sound, or core. The vowel sounds between the teeth, and N in the bones of the face (though, unlike an ordinary N, no breath passes through the nose). For keen and happy tone, develop N as the core of your

tone; for sad or very quiet tone, eliminate it by sounding the voice where you yawn; far back in the mouth, at the top of the throat. To induce core of N, wrinkle the nose (p. 5).

The reader will either know what this means or he will not. In either case he may be pardoned a doubt whether the art of singing can really be taught (or learnt) from a book.

Mr Cleall naturally bases everything on the pronunciation of English, so that Catholic choirmasters may not find him so immediately helpful in their church work as those who have to cope with a vernacular liturgy. Nevertheless they would do well to ponder the section on Verbal Rhythm, especially in view of the elaborate and very questionable theories on the subject propagated by our "authorities". There is no need for any such theories with their paraphernalia of technical terms, for the thing itself is simple enough, as everyone instinctively knows. In the prose of any language where the syllables are approximately equal in length, the rhythmic determinant is the accented syllable. (In English the position of the accented syllable varies; in Latin it is the penultimate or antepenultimate syllable of the word; in French it is the last syllable—which explains Dom Mocquereau's desire for an "ictus" on the last syllable of *Latin* words!) But Mr Cleall oversimplifies when he says that verbal rhythm is invariably in twos and threes. A good case may be made for: */Glory be to the|Father and to the|Son* (with its indivisible groups of five) and for: */lifting up his|eyes* (with its indivisible group of four). The same thing occurs quite as often in Latin: *a|fácie ini|míci* and *a pro|génie in pro|génie* (indivisible groups of five) or again: */láqueus con|tritus est* (indivisible group of four). I do not say that these groups cannot be subdivided; I merely claim that they need not be, and in correct speech would not be.

A. GREGORY MURRAY

The Personal Conquest of Truth According to J. H. Newman. By A. J. Boekraad. Pp. 327. (Louvain: Editions Nauwelaerts. 180 B. Fr., 3.50 dollars.)

THIS work was originally presented as a thesis for the Doctorate in Philosophy at the Gregorianum in Rome. But it is much more mature than the usual doctorate thesis. For many years before taking his degree Dr Boekraad had been an ardent student of Newman and since then, through his articles and lectures, he has become recognized in his own country as a reliable exponent of Newman's thought.

The present work is devoted to one particular point in Newman's doctrine—the personal conquest of truth. But it is a point so central

in Newman's scheme that it throws its influence over the whole. To misunderstand Newman on this question is to misunderstand his teaching on conscience, conversion, religious belief, development of doctrine, and almost everything else he taught; indeed, it is to misunderstand Newman himself—his character and behaviour.

The problem which fascinated Newman from his early manhood till his death was that of the varying response of different individuals to the same external evidence. Why are some individuals unconvinced by what to others seems an overwhelming proof? Why are some people convinced on very little evidence, while others demand a great deal? Father Boekraad's work is an analysis of Newman's answer, probably the most thorough analysis ever made of it.

Beginning with a short character-sketch of Newman, the author goes on to describe the background of the problem as Newman experienced it in his own person, in the mentality of the age in which he lived, and especially in those who disagreed with him—the Liberalists and the members of the Evidential School. All this part of the book will be enlightening even to those familiar with Newman's works; and it is written with remarkable clarity and simplicity. In his analysis of the "Grammar of Assent", which follows, Father Boekraad considers Newman's distinction of natural, formal and informal inference, discusses his attack on formal logic but explains very clearly what it was that Newman meant to attack. He then develops Newman's description of informal inference, the method by which we reach certitude on questions not of a mathematical nature. In all such questions the evidence that can be put on paper is not of itself sufficient to convince the mind. It can convince only if interpreted by the living mind, which adds to the external evidence the knowledge it already possesses. Whether or not the evidence will convince depends on whether or not the mind can read the evidence correctly; and this in turn depends largely on the principles by which the mind judges. In moral matters the right preparation of mind is the result of fidelity to conscience. The conquest of truth is therefore an activity not of the intellect alone but of the whole person, who by the character and moral dispositions he has acquired makes or ruins his chances of recognizing the truth. All this has especial application to the conquest of religious truth, but, as Father Boekraad points out, it applies even to non-religious questions.

In his treatment of the "Grammar of Assent" the author's exposition, but not his thought, is less satisfying than in the earlier part of the book, not only because the subject-matter is more technical and complex but also because the author sometimes distracts

the reader's attention from the main lines of Newman's solution by prolonged discussion of points of secondary importance. His exposition would have been clearer had he first impressed the main lines on the reader's mind and then returned to fill in the details. Nevertheless, his analysis repays careful study and should be read by all who are interested in Newman and the questions he raised. In the past many writers have examined Newman's answer and given their own account of it. But very often their account, even when not erroneous (as it so often was), was incomplete and contained only some of the elements of Newman's thought, while other elements were ignored or explained away. The great merit of Dr Boekraad's work is that it considers every part of the Newman structure, showing how each part fits into the whole, and that none of them can or needs to be explained away. And, almost incidentally, he brings out the continuity in Newman's thought from his early Anglican days until his death.

The bibliography is very complete, the style pleasant throughout, and the misprints are unimportant.

PHILIP FLANAGAN

EDITORIAL NOTE

On the occasion of THE CLERGY REVIEW's Silver Jubilee the Editor tenders to publishers, printers, contributors and subscribers his warmest good wishes and thanks.

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The full Latin text of each provision of the decree is given with its English translation, followed by a commentary which admirably simplifies the directions on "Simplification" designed to alleviate the burden of unduly long offices and over-complicated rubrics. The decree, which is dated 23rd March 1955, comes into force on 1st January 1956.

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